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A
CONFUTATION
OF THE
CHARGE of *DEISM*:
WHEREIN THE
Christian and Orthodox Sentiments
OF
WILLIAM PENN

Are fully demonstrated by *Extracts* from
His own *Writings*, which are clear'd from the
Perversions and *Misconstructions* of a *Nameless*
Author, in his late *Vindication* of the *Bishop* of
Lichfield and Coventry :

WITH
A *Particular Examination* of that *AUTHOR'S*
COMMENT on several *Texts* of *Scripture*:

AND

AN APPENDIX,

In which the *FALSHOODS* of *HENRY*
PICKWORTH'S Narrative are fix'd upon his
own *Head*, from his late pretended *Defence* of them.

By *JOSEPH BESSE.* *R*

Psal. lvi 5. Every Day they wrest my Words.

John iii. 21. He that doth Truth cometh to the Light, that his Deeds
may be made manifest.

L O N D O N :

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THE
PREFACE.

IT cannot but be obvious to every intelligent Reader of the Vindication of the B. of L. and C. that his Defender is so far from attempting to maintain the B's first Charge upon the Quakers in general, as express'd in the 2d Vol. of his Vindication of the Miracles of our Blessed Saviour, against Woolston, p. 572. viz. That they "have been deluded so far as
" to lose the Belief of a Real Exter-
" nal Jesus by the Christ within them,
" and the literal Resurrection of the
" former by the Spiritnal and Moral
" one of the latter," that he endeavours, by urging in its Explanation

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Some Passages out of the B's Preface, not only to change the Terms of it, but to reduce it from a General Charge on the Quakers, to a Particular one on their Founders and Heads; accordingly he tells us, p. 4. that "by the "Quakers losing the Belief of a real "external Jesus by the Christ within "them," in the body of the Book, is to be understood, "their Allegorizing "away the Letter of the New Testament, by opposing, or at least "preferring the Belief of a Spiritual "or Inward Christ to that of a literal Historical and Outward Jesus. And p. 5. that the Charge is on their Founders and Leaders. Had the B. written his own Defence, this Explanation of his first Charge might well have been accepted as a Retraction of it, since it imports a manifest Inconsistency; for how can any Man properly be said to oppose or prefer one thing to another without believing the Existence of both? His Defender farther tells us, p. 4, 5. that

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that "on Occasion of these Passages,
 " he cannot but observe in passing,
 " that the B. speaks of those that
 " have been deluded," So that, ac-
 cording to him the B.'s first Charge
 should be read thus, Those Quakers
 that have been so far deluded as to
 lose the Belief of a real External Je-
 sus, have been so far deluded as to
 lose that Belief, which would make
 the Charge to have no real Meaning,
 and render it a meer Nullity: As
 such therefore we shall disregard it,
 and admit what the B. says in his
 Preface, viz. that he is " far from
 condemning the Quakers as Deists,"
 though the Reason he gives for his cha-
 ritable Opinion of them is somewhat
 remarkable, which is, that " many
 " of that Sect have been and no
 " doubt now are, well meaning,
 " though ignorant Persons." Their
 Ignorance, it seems, protects them, in
 the B's Opinion, from the Censure
 of Deism, which he liberally bestows
 upon the more wise and knowing, viz.
 their

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their Founders and Heads. It is not to be supposed that the B. intended this as a Complement to the Deists, though doubtless, 'twill make them smile, to see him ascribe the wise among the Quakers to their Party, and fix the Imputation of Ignorance on the Side of Orthodoxy. But how grateful soever this maybe to the Deists, 'tis not so to the Quakers, who had rather be all the B.'s Fools, than some of them his wise Men on such Terms.

'Tis then only the Leading Quakers whom the B. of L. cannot acquit from the Charge of Deism. These Words I cannot acquit them, the Defender p. 144. calls a candid Expression: and indeed had they been expressed by an impartial Judge, upon a regular Examination of the Cause, they might have carried with them an Appearance of Tenderness; but let the Defender consider, that the B. in this Case was not properly a Judge, but an Accuser, who had himself voluntarily

luntarily exhibited the Charge against them, and he may then easily discern something else in those Words, I cannot acquit them, besides Pure and unmixt Candour.

*There is one thing more in the B's Charge, to be carefully observed, viz. That 'tis exprest in Terms as foreign to the Dialect of the Quakers, as theirs is agreeable to Holy Writ. His Terms an Outward Christ, an Inward Christ, a literal, Historical, and Outward Jesus, I do not remember to have met with in the * Quakers Writings: They are such as the B. has thought fit to use, as apt to prepossess his Readers with a mistaken Notion, of the Quakers holding Two Christs, that so he might with the better Grace discourse of their opposing or preferring the One to the Other:*

* If therefore we have sometimes us'd them in the following Defence of *W. P.* 'tis not, as approv'd by the *Quakers*, but as Terms which the *B.* and his *Defender* have introduced.

THE PREFACE.

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ther. *Whereas the Quakers Belief admits of no such Distinctions ; they acknowledge but One Christ, the Word, which was in the Beginning with God, and was God, the Light of the World, which illuminates every Man that comes into it : Who was the Guide and Director of the Patriarchs, Prophets, and holy Men of old, and continues so to be to Mankind through all Generations : Who in the fulness of Time was manifest in the Flesh, born of a Virgin, did and suffered, for the Salvation of Men, all things that are recorded of him in the Holy Scriptures, who rose from the Dead, ascended into Heaven, and is glorified at the Right Hand of God. So that when the Quakers speak of Christ without, and Christ within, they intend not Two Christs, but One and the same. This just and necessary Observation, having its due weight, will remove the basis of the B.'s Building, and leave his Charge of their opposing or preferring*

One

One Christ to another without any real Foundation.

We might here have taken Notice of the various Forms into which the Defender has moulded the Bp's Charge: But, as we intend not to follow him in all his Ambages and Circumlocutions, let it suffice, that the B.'s first General Charge of the Quakers having lost the Belief of a real External Jesus is reduc'd, after several Transformations, to this One Point, Vind p. 11. "the Question in debate is evidently about a Fact, namely " whether the Old Quaker-Leaders " have advanc'd Unchristian and " Deistical Doctrines." Upon this Fact we joyn issue with him; and accordingly considering W. Penn, as one of the Principal of those whom he calls Quaker-Leaders, that the Defender has often cited him, and that his Works are extant in 2 Volumes in Folio Printed in 1726, we have thought proper to examine every Citation made from that Author in the B.'s Defence, and either to recite, or refer to each particular

b *Passage*

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Passage in the Collection of his Works, whereby the Reader will be enabled to satisfy himself concerning them with much more Ease, than could possibly have been done by the Defender's Method of referring to obsolete Pieces, many of them out of Print, and not easy to be procured; a Course, which the Retailers of Scraps of Quotations from the Quakers Writings have generally practis'd, that so their Readers might either be oblig'd to take Things upon Trust from them, or be put to an Unreasonable Trouble and Charge to discover their Fallacies.

If upon a serious Perusal and Examination of the Defender's Citations from W. P. the Reader shall find some of 'em False, others Partial, or Imperfect, and the Author's real Sense throughout the whole grossly Perverted or misrepresented, he must thence necessarily infer, that the other Quaker-Writers have not met with fairer Usage from the same Hand, of which we have before published a Specimen, (so far as respects the Defender's first Class

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Class) in a late Defence of Quakerism, in Answer to Patrick Smith. We could have proceeded in like Manner with the rest, but have forbore, because the Scarcity of the Books, whence they are said to be taken, would have render'd our Labour generally fruitless, as to the principal Point we have in View, which is, that our Reader might take nothing on Trust either from us or our Adversaries, but see for himself, and form his own Judgment from the plain Evidence of the Fact.

We have added some Remarks on the Comment which the B.'s Defender has given on Several Texts of Scriptures, respecting the Doctrine of Christ within, and by comparing them with parallel Passages of Holy Writ, have endeavour'd to shew, that he has not perform'd his Undertaking of setting those Texts in a true Light. We have also added the Thoughts of some Criticks and Commentators upon them; tho' we advise none to Place a very great Stress on their Opinions; for whosoever, disregarding the Dictates of

of the Holy Spirit in himself, shall expect to find the One True Sense of Holy Scripture, amongst the Various and Differing Sentiments of Men, often contradicting themselves, and always one another, may after all his labour, be still at a loss, wherewith to settle his own Judgment aright, until he return to the guidance of that Spirit which could at first have done it without them.

A short Appendix is annexed in Reply to H. Pickworth, an Adversary too mean for Publick Notice, had he not been signaliz'd by being made a Tool in the B's Vindication, and by his Egregious Falshoods Publish'd therein.

As the following Sheets proceed not from a Desire of Contention or Debate, but are principally intended in Defence of the Character of a very Eminent and Worthy Man, as well as Orthodox Christian deceased, whom I conceive to have been much abus'd, 'tis hop'd they will neither give Offence to any, nor minister Occasion for future Controversy.

A CON

A

CONFUTATION

OF THE

Charge of Deism, &c.

The INTRODUCTION.

HE that would form a right Judgment of the Sentiments of a Man that has writ much on any Subject, cannot, in my Apprehension, take a more rational Method, than the serious and Impartial Perusal of his Works from first to last.

If an Author be found on all proper Occasions constantly and uniformly asserting any received Truth, and if the whole Scope and Tendency of his Works have a manifest and evident Relation thereto, it must be the highest Breach of Charity to suppose him not to believe what he so asserts.

And if such an Author should have dropt, in Warmth of Controversy, or otherwise, some incidental passages which at first view may seem obscure, his Reader ought, in common Justice, to interpret them in such wise as is most consistent with the general Design and Purport of the whole; it being altogether irrational to suppose, that any Man intends a particular Expression in a Sense contradictory

B

The INTRODUCTION.

tradiçtory to the professed Design and Import of his whole Work.

By these reasonable Maxims, I have endeavoured to conduct my self, in the Perusal of the Works of *William Penn*, published, in Two Volumes in Folio, in the Year 1726 ; for, considering that Writer as acknowledged, even by his Adversaries, to be a Man of great Parts and Learning, I thought it my Duty to enquire for my self, whether the popular Prejudices artfully rais'd against him, by the Industry of some Clergymen & others, who represented him as a *Deist* or *Socinian*, had any solid Foundation.

My Labour in perusing his Works was attended with much Pleasure and Profit : His Style is at once both grave and entertaining ; and the Subjects he treats of most weighty and instructive. He recommends the Internal, Spiritual, and Substantial part of the Christian Religion, with such a convincing Clearness and Energy, as is peculiar to those who write from their Hearts, and have in themselves a lively Experience of the Truth of what they maintain. As to the popular Objection of *Deism* cast upon him, I found it entirely groundless : I observ'd him on all proper Occasions acknowledging the *Divine Inspiration of the Holy Scriptures*, and confirming that Acknowledgment by continually appealing to them for Proof of the Doctrine he delivers. Add to this, that he frequently asserts in express Terms his Belief of the *Incarnation, Birth, Life, Miracles, Death, Resurrection, Ascension, Intercession* and *Mediation of Christ*, according to the Scriptures ; and indeed, the whole Scope and Tenor of his Writings do manifestly import such a Belief.

I was

I was therefore somewhat surpriz'd to observe that a late Author in his *Defence of the Bishop of L. and C. from the Charge of Misrepresenting the Quakers*, has rank'd *W. P.* among those *Leaders of the Quakers*, who, he says, *had lost the Belief of an External Jesus*, advanc'd *unchristian and Deistical Doctrines*, and treated the *Holy Scriptures* with Contempt. How far he has made good those heavy Charges against others of the *Quakers* is beside my * present purpose to enquire, but that he has therein utterly misrepresented *W. Penn*, I shall endeavour to demonstrate.

1. By producing many remarkable passages from his Works, wherein he expressly declares and acknowledges his Belief of an *Outward Christ*, and that in all the Circumstances of his *Birth, Life, Death, Resurrection*, and *Ascension*; and also an high Esteem and Regard for the *Holy Scriptures* as given by Divine Inspiration.

2. By shewing, that the Passages produced from his Writings by the Bishop's *Defender*, are in no wise inconsistent with such Acknowledgments and Declarations.

I. Concerning his Belief of an Outward Christ.

V O L U M E I.

PAG. 4. He begins a Letter to an Acquaintance dissuading from a vain Conversation, thus, "It was a true word spoken by *Jesus Christ*,
B 2 " to

Anno.
1668.
Ætat. 24.

* See an Examination of his First Class of *Quaker-Testimonies*, in an Appendix to *A Defence of Quakerism*, in Answer to Patrick Smith, Anno 1732.

“ to undeceive all those careless wanton *Jews*, a-
 “ mong whom he manifested his Glorious Truth,
 “ through *that Body prepared of God for that very*
 “ *End*, that the Way which leads to Everlasting
 “ Life and Rest, was very strait and narrow. ”
 And a little lower, “ Where is the Self-Deny-
 “ ing Life of Jesus, the Cross, the Reproach, the
 “ Persecution, and Loss of all, which he and his
 “ suffered, and most willingly supported, having
 “ their Eyes all fixt upon a more enduring Sub-
 “ stance? ”

Anno.
1673

Pag. 166. Speaking of Christs Satisfaction for
 Sins, he says, that “ Jesus Christ was a Sacrifice for
 “ Sin, that he was set forth to be a Propitiation
 “ for the Sins of the whole World, to declare
 “ God’s Righteousness for the Remission of Sins
 “ that are past, &c. to all that repented and had
 “ Faith in his Son; therein the Love of God ap-
 “ peared, that he declared his good Will to be re-
 “ conciled, Christ bearing away the Sins that are
 “ past, as the Scape-Goat did of old, not exclud-
 “ ing Inward Work, for till that is begun none
 “ can be benefited, though it is not the Work,
 “ but God’s free Love, that remits and blots out,
 “ of which the Death of Christ, and his Sacrifi-
 “ cing of himself, was a most certain Declaration
 “ and Confirmation. ”

1675.

Pag. 178. In a Letter to the Princess *Elizabeth*
 of the *Rhine*, he presses the Example of “ *Jesus* the
 “ true Saviour, the Immaculate Son of God, who
 “ by doing his Father’s Will faithfully and pati-
 “ ently, even unto Death, left us an Example,
 “ that we should follow his Steps, and not live un-
 “ to our selves. ”

Pag.

Of the Charge of Deism.

§

Pag. 208. In an Epistle to his Friends, he says, 1677.
“ Jesus, the Captain of our Salvation, was under
“ great Temptations, He was sad unto Death ;
“ He did sweat Drops of Blood ; but he watch’d,
“ he pray’d, he groan’d, yea, he cry’d with
“ strong Cries. but thro’ Suffering overcame ;
“ and remember how in the Wilderness he was
“ tempted, but the Angels of the Lord ministred
“ to him. So they that follow him in the Way of
“ the Tribulations and Patience of his Kingdom,
“ God’s Angel shall minister unto them all.”

P. 256, 257. In a Treatise call’d, *The Sandy Foundation shaken*, having quoted the Text, 1 John. iv. 9. *In this was manifest the Love of God towards us, because that God sent his only begotten Son into the World, that we might live thro’ him* ; he adds this Comment, “ Which plainly attributes Christ in his
“ Doctrine, Life, Miracles, Death, and Suffer-
“ ings, to God, as the Gift and Expression of his
“ Eternal Love for the Salvation of Men. 1668.

“ 1. In abolishing that other Covenant,
“ which consisted in External and Shadowy Ordi-
“ nances, and that made none clean as concerning
“ the Conscience.

“ 2. In promulgating his Message, of a most
“ Free and universal Tender of Life and Salvati-
“ on, unto all that believed and followed him,
“ (the Light) in all his Righteousness, the very
“ End of his Appearance being to destroy the
“ Works of the Devil, and which every Man only
“ comes to Experience, as he walks in an holy
“ Subjection to that Measure of Light and Grace,
“ wherewith the Fulness hath enlightned him.

“ 3. In

Pag.

“ 3: In seconding his Doctrines with Signs,
 “ Miracles, and a most Innocent Self-denying
 “ Life.

“ 4. In Ratifying and confirming all (with
 “ great Love and holy Resignation) by the Offer-
 “ ing up of his Body, to be crucified by wicked
 “ Hands: Who is now ascended far above all
 “ Heavens, and is thereby become a most com-
 “ pleat Captain and perfect Example.

1668. Pag: 269. In his Book intituled, *Innocency with her open face*, he makes the following Confession,

“ *I sincerely own, and unfeignedly believe, (by*
 “ *virtue of the sound Knowledge and Experience*
 “ *received from the Gift of that Holy Unction, and*
 “ *Divine Grace, inspired from on High) in One*
 “ *Holy, Just, Merciful, Almighty and Eternal*
 “ *God, who is the Father of all Things ; that ap-*
 “ *peared to the Holy Patriarchs and Prophets of old*
 “ *at sundry Times, and in divers Manners : And*
 “ *in One Lord Jesus Christ, the Everlasting Wil-*
 “ *dom, Divine Power, true Light, only Saviour*
 “ *and preserver of all, the same One, Holy, Just,*
 “ *Merciful, Almighty and Eternal God, who in*
 “ *the fulness of Time took and was manifested in*
 “ *the Flesh, at which Time he preached, and his Di-*
 “ *sciples after him, the Everlasting Gospel of Repen-*
 “ *tance, and Promise of Remission of Sins, and Eter-*
 “ *nal Life, to all that heard and obeyed ; who said,*
 “ *he that is with you, in the Flesh, shall be in you,*
 “ *by the Spirit, and though he left them, as to the*
 “ *Flesh, yet not comfortless, for he would come to*
 “ *them again, in the Spirit ; for a little while and*
 “ *they should not see him, as to the Flesh ; again,*
 “ *a little while and they should see him, in the Spi-*
 “ *rit ; for the Lord Jesus Christ is that Spirit, a*
 “ *Manifestation*

“ Manifestation whereof is given to every one to
 “ profit withal; *in which holy Spirit I believe, as the*
 “ *same Almighty and Eternal God, who as in those*
 “ *Times he ended all shadows, and became the infalli-*
 “ *ble Guide to them that walked therein, by which they*
 “ were adopted Heirs and Co-heirs of Glory; *so*
 “ *am I a living Witness, that the same Holy Just,*
 “ Merciful, Almighty and Eternal God, *is now,*
 “ *as then, after this tedious Night of Idolatry, Su-*
 “ *perstition and human Inventions, that hath over-*
 “ *spread the World, gloriously manifested to discover*
 “ *and save from all Iniquity, and to conduct unto the*
 “ *Holy Land of pure and endless Peace, in a word, to*
 “ *tabernacle in Men.* And I also firmly believe, *that*
 “ *without repenting and forsaking of past Sins, and*
 “ *walking in Obedience to this Heavenly Voice which*
 “ *would guide into all Truth, and establish there, Re-*
 “ *mission and Eternal Life can never be obtained:*
 “ But unto them that fear his Name, and
 “ keep his Commandments, they, and they only,
 “ shall have right unto the Tree of Life. For
 “ *whose Name's sake I have been made willing to re-*
 “ *linquish and forsake all the vain Fashions, enticing*
 “ *Pleasures, alluring Honours, and glittering Glories*
 “ *of this transitory World, and readily to accept the*
 “ *Portion of a Fool, from this deriding Generation,*
 “ *and become a Man of Sorrows, and a perpetual*
 “ *Reproach to my Familiars; yea, and with the*
 “ *Greatest Cheerfulness can obsignate and confirm,*
 “ *(with no less Seal than the Loss of whatsoever this*
 “ *doting World accounts dear) this faithful Confession,*
 “ *having my Eye fixt upon a more enduring Sub-*
 “ *stance, and lasting Inheritance, and being most*
 “ *infallibly assured, that when Time shall be no*
 “ *more, I shall (if faithful hereunto) possess the*
 “ *Mansions of Eternal Life, and be received into*
 “ his Everlasting Habitation of Rest and Glory.

1668. Pag. 286. In his most excellent Discourse of practical Christianity, intituled, *No Cross, No Crown*, he recommends the Example of Christ to Imitation in these Words, “ The Son of God “ is gone before us, and by the bitter Cup he “ drank, and Baptism he suffered, has left us an “ Example that we should follow his Steps.— “ *What was his Cup he drank, and Baptism he suffered?* I answer, *They were the Denial and offering up of himself by the Eternal Spirit to the Will of God, undergoing the Tribulations of his Life, and Agonies of his Death upon the Cross, for Man’s Salvation.*” And again, pag. 407. “ This is he that himself came poor into the “ World, and so lived in it: He lay in a Manger, “ conversed with *Mechanicks*, fasted much, retired often; and when he feasted, it was with “ *Barly-Loaves and Fish*, dress’d doubtless in an “ easie and homely manner: He was solitary in “ his Life, in his Death ignominious. *The Foxes “ had Holes, the Birds of the Air had Nests, but “ the Son of Man had not a Place whercon to lay his “ Head.* He that made all Things as God, had “ nothing as Man; which hath this blessed Instruction in it, that the Meanest and Poorest “ should not be dejected, nor yet the Richest and “ Highest be exalted. In fine, having taught “ this Doctrine, and lived as he spoke, he died to “ confirm it, and offer’d up himself a *Propitiation “ for the Sins of the whole World*, when no other “ Sacrifice could be found, that could atone for “ Man with God: Who, *rising above the Power of “ Death and the Grave*, hath led *Captivity Captive*, “ and is become the First-born from the Dead, “ and the Lord of the Living, and his living “ People praise him, who is worthy for ever.”

Pag. 575—581. In his Treatise call'd the *Christian Quaker*, is an entire Chapter, intituled, *A Confession, in particular, to Redemption, Remission, Justification and Salvation, by Christ*. In which he thus expresses himself, “ We reverently confess
“ the holy Manhood was instrumentally a Savi-
“ our, as prepared and chosen for the Work that
“ Christ, the *Word God*, had then to do in it,
“ which was actually to the Salvation of some, and
“ intentionally of the whole World, then, and in
“ Ages to come; suitable to that Scripture, *Lo,*
“ *in the Volume of the Book it is written, I come to*
“ *do thy Will, O God, a Body hast thou prepared*
“ *me, &c.*

“ 2. That as there was a Necessity that One
“ should die for the People, so whoever then or
“ since believed in him, had and have a Seal, or
“ Confirmation, of the *Remission of their Sins in*
“ *his Blood*; and that Blood, alluding to the
“ Custom of the *Jewish* Sacrifices, shall be an
“ utter blotting out of former Iniquities, carrying
“ them as into a Land of Forgetfulness. This
“ great Assurance of Remission, from the Wrath
“ due upon the Score of former Offences, do all
“ receive in the ratifying Blood of Christ, who,
“ repenting of their Sins, believe and obey the
“ holy Light with which he hath lighted them;
“ for *Paul's* being turned from Darkness to the
“ Light in his Heart, was one and the same with
“ his believing in the Son of God *revealed in his*
“ *Heart*.

“ 3. This more glorious Appearance ended that
“ less glorious Service of the *Jews*; for the Fi-
“ gures being compleated, the Shadows fell. He
“ in that Body preached and liv'd *beyond those*
“ *beggarly Elements*: He drew Religion more in-

ward, even into the Secret of the Heart, and made it to consist in an higher State of Righteousness, called *Evangelical*, and at once became both the Author of a more heavenly Dispensation, and therein an Example to all, as well *Jews* as *Gentiles*; sealing such a common and general Religion to both with his Blood, as would for ever end the Difference, and slay the Enmity, that they might be all one in Christ: Thus did he end the *Jews* external Services, and overturn the *Gentiles* Idolatries, by his one most pure and spiritual Offering and Worship.

Again, "That Expression of his is greatly worth our Notice, *I lay down my Life for the World*. All he did was for the Good of the World, and particularly, the laying down of his Life, that he might both express his Love and our Duty. Had he not desired Man's Salvation, and for that Purpose prepared a Body in which to visit him, and by his daily Labours among Men, to farther their eternal Happiness, the *Jews* had never been able to put him to Death: But being come, and when come so hardly used, herein did he recommend his great Love to us, that besides the inward Weights of Sin he bore, with his deep Concernment for Man's eternal Well-being, *he cheerfully offered up his bodily Life*, to recommend and ratify his Love for the Remission of Sin, and gave us an holy Example to follow his Steps.

"And we farther acknowledge, that in that holy Body, the Divine Principle of Light and Life did discover the Depths of Satan's Darkness, encounter *Hell, Death, and the Grave*,
"and

Of the Charge of Deism:

II

“ and every Temptation it was possible for the
“ Serpent, with all his Power and Subtilty, to
“ beset him with, in which sense, *he was made*
“ *like unto us in all Things, Sin excepted, that he*
“ *might be sensible of our Infirmities*; yea, the Di-
“ vine Life travelled under all, administring
“ Strength to, and supporting the outward Man,
“ that it might answer the End of its Appoint-
“ ment, and in the End utterly defeat and for-
“ ever overcome the Power of the Tempter,
“ *Bruising the Serpent's Head in general*, as Prince
“ of Darkness, and God of the World, and in a
“ plain Combat giving him *that Foyl*, which in
“ good Measure *shook* his Foundation, *divided* his
“ Kingdom, *chased* away his lying Oracles, and
“ proved a very fatal Blow to his whole Empire.
“ Which holy Conquest, obtained by *Sweat of*
“ *Blood*, and *deepest Agonies*, with *holy Patience*,
“ may not unfitly be compared to that of some
“ Worldly Prince maintaining a righteous Cause
“ against an Usurper of his Territories, whom he
“ puts to rout in the open Field, (by which I un-
“ derstand the general Conquest) yet, many
“ Towns and Cities, and *Citadels*, remaining
“ strongly garrison'd (by which I understand *par-*
“ *ticular Men und Women enslaved by Sin*) they are
“ not thereby overcome, though the Approach
“ be easier to them, and that they are truly more
“ accessible than before.—

“ But there is yet a farther Benefit that accru-
“ eth by the Blood of Christ, *viz. That Christ is*
“ *a Propitiation and Redemption to such as have*
“ *Faith in him*. For though I still place the
“ Stress of feeling of a particular Benefit upon the
“ *Light, Life, and Spirit*, revealed and witnessed
“ in every particular Person, yet in that general
“ Appearance there was a general Benefit justly

“ to be attributed unto the *Blood of that very Body*
 “ of Christ, which he offered through the Eter-
 “ nal Spirit, to wit, *that it did propitiate*. For,
 “ however it might draw stupendious Judgments
 “ upon the Heads of those who were Authors of
 “ that dismal Tragedy and bloody Murder of
 “ the Son of God, and died impenitent, yet
 “ doubtless it is thus far turned to very great
 “ Account, in that it was a *most precious Offering*
 “ in the Sight of the Lord, and drew God’s
 “ Love the more eminently unto Mankind, at
 “ least such as should believe in his Name, as
 “ his solemn Prayer to his Father, at his leaving
 “ the World, given us by his beloved Disciple,
 “ doth plainly witness.

“ For how can it otherwise be, but that it
 “ should render God most *propitious* to all such as
 “ believe in Christ, the Light of the World,
 “ when it was but placing of his only Begotten
 “ Son’s Sufferings truly on their Account, that
 “ should ever believe and obey him. Yea doubt-
 “ less, greatly did that Sacrifice influence to
 “ some singular Tenderneſs, and peculiar Re-
 “ gard unto all such who should believe in his
 “ Name, being the last and greatest of all his ex-
 “ ternal Acts, viz. *the resisting unto Blood, or the*
 “ *spiritual Good of the World, thereby offering up his*
 “ *Life upon the Cross, through the Power of the E-*
 “ *ternal Spirit, that Remission of Sin, God’s*
 “ Bounty to the World, *might be preached in his*
 “ Name, and in his very Blood too, *as that which*
 “ *was the most ratifying of all his Bodily Sufferings*.
 “ And indeed, therefore might it seem meet to
 “ the Holy Ghost, that *Redemption, Propitiation,*
 “ and *Remission*, should be declared, and held
 “ forth, in the Blood of Christ unto all that have
 “ Faith therein, as saith the Apostle to the
 “ Romans,

“ Romans, *Whom God hath set forth to be a Propi-*
 “ *tiation through Faith in his Blood.* And to the
 “ Ephesians, *In whom we have Redemption through*
 “ *his Blood, the Forgiveness of Sins, &c.* because
 “ it implies a firm Belief, *that Christ was come in*
 “ *the Flesh,* and that none could then have him as
 “ their Propitiation or Redemption, who with-
 “ stood the Acknowledgment of, and Belief in
 “ his visible Appearance, which *John* tells us
 “ some denied. 2. That he came in order to
 “ the *Remission, Redemption, and Salvation* of the
 “ World. 3. That his so dying, was both an
 “ evident Token of his Love, and strong Argu-
 “ ment of Confirmation of his Message and
 “ Work. 4. That it might better end the *Jews*
 “ shadowy Services, by an Allusion to the way
 “ of their Temporary and Typical Sacrifices, as
 “ the whole Epistle to the *Hebrews* sheweth.”

Pag. 750. In his *Address to Protestants.* “ God
 “ so loved Mankind, as beholding them in a way
 “ of Destruction, he sent his Son to proclaim
 “ Pardon upon true Repentance, and offer’d a
 “ general Reconciliation to as many as receiv’d
 “ and embrac’d his Testimony ; and to that End
 “ he laid down his Life a Ransom, Rose and A-
 “ scended, and gave his good Spirit to lead his
 “ Followers after his Example, in the Way of
 “ Truth and Holiness.”

1679.

Pag. 860. In his *Rise and Progress* of the Peo-
 ple call’d *Quakers*, speaking of the Fall and Re-
 storation of Man, he says, “ Yet God that
 “ made him had Pity on him ; for he seeing
 “ Man was deceived, and that it was not of Ma-
 “ lice, or an *Original Presumption* in him, but
 “ through the Subtilty of the Serpent (who had
 “ first fallen from his own State, and by the
 “ Mediation

1694.

“ Mediation of the Woman, Man’s own Na-
 “ ture and Companion, whom the Serpent had
 “ first deluded) in his infinite Goodness and Wis-
 “ dom found out a Way to repair the Breach,
 “ recover the Loss, and restore fallen Man again,
 “ by a nobler and more excellent *Adam*, promi-
 “ sed to be born of a Woman ; that as by means
 “ of a Woman the Evil One had prevailed on
 “ Man, by a Woman also he should come into
 “ the World, who would prevail against him,
 “ and bruise his Head, and deliver Man from
 “ his Power : And which, in a signal Manner,
 “ by the Dispensation of the Son of God in the
 “ Flesh, in the Fulness of Time, was personally
 “ and fully accomplished by him, and in him,
 “ as Man’s Saviour and Redeemer.”

1699. *Pag. 902.* In his *Advice to his Children*, he re-
 commends Humility to them by the Example of
 Christ himself, in the following manner. “ There
 “ is nothing shines more clearly through Christi-
 “ anity than Humility, of this the holy Author
 “ of it is the greatest Instance. He was humble
 “ in his Incarnation ; for he that thought it no
 “ Robbery to be Equal with God, humbled him-
 “ self to become a Man, and many Ways made
 “ himself of no Reputation. As *first*, in his
 “ Birth or Descent, it was not of the Princes of
 “ *Judah*, but a Virgin of low Degree, the E-
 “ spoused of a *Carpenter* ; and so she acknow-
 “ ledges in her heavenly Anthem, or Ejaculation,
 “ *Luke i. 47, 48, 52.* I speaking of the great Ho-
 “ nour God had done her : *And my Spirit hath*
 “ *rejoiced in God my Saviour, for he hath regarded*
 “ *the low Estate of his Handmaiden ; he has put*
 “ *down the Mighty from their Seats, and exalted*
 “ *them of low Degree.* Secondly, He was humble
 “ in his Life ; he kept no Court, but in Deserts,
 “ and

“ and Mountains, and in solitary Places ; nei-
 “ ther was he serv’d in State ; his Attendants be-
 “ ing of the Mechanick Size. By the Miracles he
 “ wrought we may understand the Food he eat,
 “ viz. Barley-Bread and Fish ; and it is not to be
 “ thought there was any Curiosity in Dressing
 “ them. And we have reason to believe his Ap-
 “ parel was as moderate as his Table. *Thirdly*,
 “ He was humble in his Sufferings and Death :
 “ He took all Affronts patiently, and in our
 “ Nature triumphed over Revenge : He was de-
 “ spised, spit upon, buffeted, whipt, and final-
 “ ly crucified between two Thieves, as the
 “ greatest Malefactor ; yet he never reviled them,
 “ but answered all in Silence and Submission, pi-
 “ tying, loving, and dying for those by whom
 “ he was ignominiously put to Death : O Mir-
 “ rour of Humility ! Let your Eyes be continu-
 “ ally upon it, that you may see your selves by
 “ it. Indeed his whole Life was one continued
 “ great Act of Self-denial. And because he
 “ needed it not for himself, he must needs do it for
 “ us, leaving us an Example, that we should
 “ follow his Steps.”

VOLUME II.

PAG. 14. In his *Guide mistaken*. “ Thou must
 “ not, Reader, from my * querying thus, con-
 “ clude, we do deny (as he hath falsely charged
 “ us) those glorious Three, which bear Record in
 “ Heaven, the Father, Word and Spirit, neither
 “ the Infinity, Eternity and Divinity of Jesus
 “ Christ

1668.

* Certain Queries he has there propounded concerning
 the Doctrine of Christ's Satisfaction.

“ Christ ; for that we know he is the Mighty God,
 “ nor what the Father sent his Son to do on the
 “ Behalf of lost Man, declaring to the whole
 “ World, we know no other Name by which
 “ Atonement, Salvation, and plenteous Redemp-
 “ tion comes. ”

Pag. 19, “ In Reality, they (the Quakers) own
 “ no other Name by which Salvation is obtaina-
 “ ble than the Christ of God ; and all the Offices
 “ that ever were assigned him by his Father
 “ are by them acknowledged.

Ibid. “ His next Report is, *We call not up-*
 “ *on God in the Name and Mediation of Jesus Christ.*
 “ But, *Reader,* that thou may’st not thus be dog-
 “ matized upon, but better satisfied in thy sober
 “ Inquiries, assure thy self, the *Quakers* never
 “ knew any other Name then that of Jesus Christ,
 “ through which to find Acceptance with the
 “ Lord ; nor is it by any other, than Jesus, the
 “ Mediator of the New Covenant, by whom they
 “ expect Redemption, and may receive the Pro-
 “ mise of an Eternal Inheritance.”

Ibid. “ They are so far from disowning the
 “ Death and Sufferings of Christ, that there is not
 “ a People on the Earth that so assuredly witness
 “ and demonstrate a Fellowship therewith, con-
 “ fessing before Men and Angels, that Christ died
 “ for the Sins of the World, and gave his Life a
 “ Ransom.”

1671. *Pag. 66.* *In his Apology for the Principles*
and Practices of the People call’d Quakers. “ We
 “ do believe in *One only Holy God Almighty,* who
 “ is an Eternal Spirit, the Creator of all Things.”

“ And

“ And in *One Lord Jesus Christ*, his only Son;
 “ and *express Image of his Substance*, who took up-
 “ on him *Flesh*, and was in the *World*; and in
 “ *Life, Doctrine, Miracles, Death, Resurrec-*
 “ *tion, Ascension, and Mediation*, perfectly did,
 “ and does continue to do the *Will of God*; to
 “ whose holy *Life, Power, Mediation, and Blood,*
 “ *we only ascribe our Sanctification, Justification,*
 “ *Redemption, and Perfect Salvation.*”

“ And we believe in *One Holy Spirit*, that pro-
 “ ceeds and breaths from the *Father and the Son,*
 “ as the *Life and Virtue* of both the *Father and*
 “ the *Son*, a *Measure* of which is given to all
 “ to profit with; and *he that has one, has all; for*
 “ *those Three are One, who is the Alpha and Ome-*
 “ *ga, the First and the Last, God over all, blessed*
 “ *for ever, Amen.*”

Pag. 231. In his Quakerism a New Nick- 1673.
 Name for Old Christianity. He asserts the Prin-
 ciples of himself and his Friends as follows. “ 1.
 “ God created Man Innocent, in his own Image
 “ created He him. 2. That Man or all Man-
 “ kind has fallen short of the Glory of God through
 “ Disobedience. 3. That in the Seed promised
 “ Redemption can only be had. 4. That this
 “ Seed is he that in Time was called Christ. 5.
 “ That by this Holy Seed, both before and since
 “ that Coming, the Serpent’s Head hath been
 “ particularly bruised in all who have been re-
 “ deemed or saved, as the Holy Men and Women
 “ of Old, and such in every Age as have known
 “ a Sanctification. 6. That this Seed appeared
 “ in the Fulness and Stature of a Man in the Out-
 “ ward Body prepared of God above 1660. Years
 “ since, and in it encounter’d and conquer’d Sa-
 “ tan, and trod him under his Feet. 7. That he
 D “ bore

" bore the Sin of the World. 8. That he laid
 " down his Life a Ransom for all. 9. That such
 " as Believ'd and Follow'd him as he then ap-
 " pear'd, receiv'd Remission of Sins, and Eternal
 " Life. 10. That what was then outwardly
 " done, did still refer and had Relation to an In-
 " ward Work in the Souls of Men: The Holy
 " Life put forth it self to work Inward Convic-
 " tion, and drive the Mind into a Measure of
 " the same in it self; for the whole End of it was,
 " to draw the Minds of Men more Inward, to a
 " Manifestation of that same Life, Virtue, Pow-
 " er, Wisdom, and Righteousness in each parti-
 " cular, which appeared in that Body in General,
 " and qualified it to that great Work, and su-
 " stain'd it under all it's Sufferings, and put that
 " Great Value upon them, which really was in
 " them. Wherefore, to the Divine Power first,
 " and to the Holy Manhood next, do we ascribe
 " that Grace and Wonderful Benefit that thereby
 " came unto the World."

Pag. 281. Concerning *Justification*, he thus
 declares, " The Seed, afterwards call'd Christ,
 " was, and is God's Free Gift, Promise, and Co-
 " venant of Light, by whom alone, Remission,
 " Justification, and Eternal Salvation did, or
 " can come to Mankind: That in the Fulness of
 " Time, a Body was prepared, in which he came
 " to fulfil the Father's Good Pleasure; that
 " he Preacht the Promise of Remission of Sin,
 " and Salvation, to as many as believed in him,
 " and took up his Cross and followed him; con-
 " firming the same by many Miracles. For this
 " Doctrine of Redemption, and asserting himself
 " to be the Off-spring of God, One with God, to
 " whom all Power in Heaven and Earth was
 " committed, the *Jews* persecuted him, stigma-
 " tizing

“ tizing him with the Name of Blasphemer, and
 “ at last apprehended and crucified him. We do
 “ say then, That Faith in the same Christ, who
 “ then appeared, who so Preached, wrought Mi-
 “ racles, and laid down his Life for the World,
 “ and not in another, does give Remission of Sins,
 “ and as follow’d, as becomes all True Disciples,
 “ Eternal Salvation : Yea, That Outward Blood
 “ was then, and is now, to be Reverently be-
 “ lieved in, as a Seal, Ratification, and strong
 “ Confirmation of that Glad Tidings of Remission
 “ of Sin, and Eternal Salvation, which he held
 “ forth in the Name of the Father, to those who
 “ would take up the Cross and follow him. And
 “ therefore with Good Reason, was Remission of
 “ Sins preached in his Blood, because it was the
 “ most Visible Eminent Act of his Life, both fit-
 “ test to recommend his Great Concernment for
 “ poor Man, and confirm the Truth of that Blef-
 “ sed Gospel he preached to him in the World.”

Pag. 506. In a Treatise called *Reason against*
Railing. “ We own not, neither do we confess
 “ to another Christ than him, who after the Flesh
 “ was born of the Virgin Mary at the City of *Beth-*
 “ *lehem*, in *Judea*, who preacht an Everlasting
 “ Gospel, wrought Miracles, bore our Iniquities,
 “ and was cut off, or died for the People.”

1673

Pag. 785. In his *Key &c*. “ We acknowledge
 “ Christ in his double Appearance, as in the Flesh,
 “ of the Seed of *Abraham*, so in the Spirit, as he
 “ is God over all, blessed for ever. Wherein is a
 “ full Confession both to him as a Blessed Person,
 “ and as a Divine Principle of Light and Life in
 “ the Soul ; the Want of which Necessary and
 “ Evident Distinction occasions our Adversaries
 “ frequent Mistakes about our Belief and Appli-

1692

" cation of the Scriptures of Truth concerning
 " Christ, in that twofold Capacity.

" For it is not another than that Eternal
 " *Word, Light, Power, Wisdom and Righteous-*
 " *ness*, which then took Flesh, and appeared in
 " that Holy Body, by whom they have received,
 " or can receive any true Spiritual Benefit.
 " They holding, Light is Only from Him, For-
 " giveness Only through Him, and Sanctification
 " Only by Him. So that their ascribing Salvati-
 " on from Sin and Death Eternal, to him in this
 " Age, who now appears by his Holy Spirit to
 " their Souls, as before expressed, cannot render
 " him no Saviour in that Age, or make void the
 " End and Benefit of his Blessed Appearance
 " then in the Flesh on Earth, or his Mediation
 " now in Glory, for those that believe in him in
 " this Age. Whose *Doctrine Pierced*, whose *Life*
 " *Preached*, whose *Miracles Astonished*, whose
 " *Blood Atoned*, and whose *Death, Resurrection*
 " and *Ascension, Confirmed* that Blessed Manifesta-
 " tion to be no less than that of the *Word God* (the
 " Life and Light of Men) manifested in the Flesh,
 " according to the Apostle *Paul*, for the Salva-
 " tion of the World : And therefore Properly and
 " Truly was the Son of Man on Earth, and is
 " now as truly the Son of Man in Glory, as the
 " head of our Manhood, which shall also be glo-
 " rified, if we now receive him into our Hearts,
 " as the true Light, that leads in the Way of Life
 " Eternal, and Continue in well-doing to the End.

4695. Pag. 848, 849, &c. Is a small Treatise intituled, *A Visitation to the Jews* ; professedly written to convince that People of the Truth of the *New Testament* Scriptures, and the History of the Manifestation of Christ in the Flesh as therein contained.

It

It were monstrously absurd to imagine, that the Author did not himself acknowledge those Facts, the Truth whereof he presses on those Unbelievers with so much Force and Strength of Argument.

Pag. 867. In his *Primitive Christianity* reviv'd:

" We do believe that Jesus Christ was our holy
 " Sacrifice, Atonement and Propitiation; that he
 " bore our Iniquities, and that by his Stripes we
 " are healed of the Wounds *Adam* gave us in his
 " Fall: And that God is just in forgiving true
 " Penitents, upon the credit of that holy Offer-
 " ing Christ made of himself to God for us; and
 " that what he did and suffered, satisfied and
 " pleased God, and was for the Sake of fallen
 " Man, that had displeased God: And that
 " through the Offering up of himself once for all
 " through the Eternal Spirit, he hath for ever
 " perfected those in all Times that were sanctified.

Pag. 869. " And lest any should say we are

1696.

" equivocal in our Expressions, and *allegorize a-*
 " *way* Christ's Appearance in the Flesh, mean-
 " ing only thereby our own Flesh; and that
 " as often as we mention him, we mean only a
 " *Mystery*, or a *mystical Sense* of him, be it as to
 " his *Coming, Birth, Miracles, Sufferings, Death,*
 " *Resurrection, Ascension, Mediation* and *Judg-*
 " *ment*; I would yet add to preserve the well-
 " disposed from being stagger'd by such Sugge-
 " stions, and to inform and reclaim such as are
 " under the Power and Prejudice of them, That
 " we do, we bless God, religiously believe and
 " confess to the Glory of God the Father, and
 " the Honour of his Dear and Beloved Son, that
 " *Jesus Christ took our Nature upon him, and was*
 " *like unto us in all Things, Sin excepted: That he*
 " was

“ *was born of the Virgin Mary, suffered under*
 “ *Pontius Pilate, the Roman Governour, was cru-*
 “ *cified, dead and buried, in the Sepulchre of Joseph*
 “ *of Arimathea, rose again the third Day, and*
 “ *ascended into Heaven, and sits on the Right Hand*
 “ *of God, in the Power and Majesty of his Father,*
 “ *who will one Day judge the World by him, even*
 “ *that blessed Man Christ Jesus, according to their*
 “ *Works.*

Ibid. “ Must we be industriously represented
 “ Deniers of Christ’s Coming in the Flesh, and
 “ the holy Ends of it, in all the Parts and Branches
 “ of his Doing and Suffering, only because we
 “ believe and press the Necessity of believing, re-
 “ ceiving and obeying his *inward and spiritual*
 “ *Appearance and Manifestation* of himself thro’
 “ his Light, Grace and Spirit, in the Hearts and
 “ Consciences of Men and Women, to reprove,
 “ convict, convert and change them? This we
 “ esteem hard and unrighteous Measure, nor
 “ would our warm and sharp Adversaries be so
 “ dealt with by others: But to do as they would
 “ be done to, is too often no Part of their Prac-
 “ tice, whatever it be of their Profession.

“ Yet we are very ready to declare to the whole
 “ World, that we cannot think Men and Wo-
 “ men can be saved by their Belief of the one, with-
 “ out the Sense and Experience of the other; and
 “ that is what we oppose, and not his blessed Ma-
 “ nifestation in the Flesh. We say, that he then
 “ overcame our common Enemy, foil’d him in
 “ the open Field, and in our Nature triumphed
 “ over him that had overcome and triumphed over
 “ it in our Forefather *Adam* and his Posterity:
 “ And that as truly as Christ overcame him in
 “ our Nature, in his own Person, so by his Di-

“ *vine*

“vine Grace, being received and obeyed by us,
 “he overcomes him in us: That is, he detects
 “the Enemy by his Light in the Conscience, and
 “enables the Creature to resist him, and all his
 “fiery Darts; and finally, so to fight the good
 “Fight of Faith, as to overcome him, and lay
 “hold on Eternal Life.”

Pag. 881. *A Testimony to the Truth as held by the* 1698.
People call'd Quakers. “We do, and hope we
 “ever shall, (as we always did) confess to the
 “Glory of God the Father, and the Honour of
 “his Dear and Beloved Son, That he, *to wit*,
 “Jesus Christ, took our Nature upon him, was
 “like us in all Things, Sin excepted; That he
 “was born of the Virgin *Mary*, went about a-
 “mongst Men doing Good, and working many
 “Miracles: That he was betrayed by *Judas* in-
 “to the Hands of the Chief Priests, &c. That
 “he suffered Death under *Pontius Pilate*, the Ro-
 “man Governour, being crucified between two
 “Thieves, and was buried in the Sepulchre of
 “*Joseph of Arimathea*: Rose again the third Day
 “from the Dead, and ascended into Heaven, in
 “the Power and Majesty of his Father; and that
 “by him, God the Father will one Day judge
 “the whole World, both of Quick and Dead,
 “according to their Works.”

2. Concerning the Scriptures.

VOLUME I.

PAG. 126. In a *Letter* to his *Friends* the *Qua-* 1685.
kers. “The Grace of God within me, and
 “the

“ the Scriptures without me, are the Foundation
 “ and Declaration of my Faith and Religion, and
 “ let any Man get better if he can.”

Pag. 128. In a Letter to Dr. Tillotson. “ I am
 “ no *Roman Catholick*, but a Christian, whose Creed
 “ is the Scripture.”

1699. *Pag. 896. In his Advice to his Children.* “ I
 “ refer you to his Light, Grace, Spirit and Truth
 “ within you, and the holy Scriptures of Truth
 “ without you, which from my Youth I loved to
 “ read, and were ever blessed to me; and which
 “ I charge you to read daily; the *Old Testament*
 “ for History chiefly, the *Psalms* for Meditation
 “ and Devotion, the *Prophets* for Comfort and
 “ Hope; but especially the *New Testament* for
 “ Doctrine, Faith and Worship: For they were
 “ given forth by holy Men of God in divers A-
 “ ges, as they were moved of the Holy Spirit;
 “ and are the Declared and Revealed Mind and
 “ Will of the Holy God to Mankind under di-
 “ vers Dispensations, and they are certainly able
 “ to make the Man of God perfect through Faith
 “ unto Salvation.” —

And *pag. 911.* Towards the Close of his *Ad-
 vice*, he says, “ I have chosen to speak in the
 “ Language of the Scripture, which is that of
 “ the Holy Ghost.”

VOLUME II.

1668. **P**AG. 18: In Answer to one who charg'd the
Quakers with contemning the Scriptures, he
 speaks thus. “ And for his confident affirming
 “ we slight both Scriptures and Preaching, I have
 “ this

“ this to say, that as there is not any who disco-
 “ ver more Respect for them, by a Conformity
 “ of Life to what they require, so do they both
 “ read, and as often quote them, in Preaching or
 “ Declaration, as any who profess them for their
 “ Rule.”

Pag. 37. “ Nor would we be thought to less-
 “ sen the Virtue, Use and Reputation, of the holy
 “ Scriptures, whilst we endeavour the Vindicati-
 “ on of the Holy Spirit in his Office of Revela-
 “ tion to Believers. They are useful in two emi-
 “ nent Respects, *first*, Historically, as giving us
 “ a true Narrative of the Transactions of those
 “ Ages of the World in reference to the Church,
 “ or State, of both *Jews* and *Christians*, their Tri-
 “ als, Troubles, Temptations, Lapses, Recove-
 “ ries, and perfect Victories. *Secondly*, Doctri-
 “ nally, as presenting us with a true Account of
 “ the Principles and Doctrines of the People of
 “ God, their holy Faith and Patience; I cannot
 “ phrase it better, than a Divine Glass, in which
 “ we see (*I say we see, who first have the Heavenly*
 “ *Organ and Eye opened by Inspiration and Re-*
 “ *velation*) the States and Conditions of the Pri-
 “ mitive Saints, which is Matter of unspeakable
 “ Comfort and Confirmation, as well as of good
 “ Example to us.”

1671.

Pag. 107. “ The Eternal Spirit first of all
 “ confirms the divine Authority of the Scriptures
 “ unquestionably to us, that they are a Declaration
 “ of the Will and Pleasure of Almighty God to the
 “ Sons of Men in several Ages of the World.”

1672.

Ibid. “ The Scriptures we own, and the di-
 “ vine Truths therein contained we reverence and
 “ esteem, as the Mind and Will of God to Men;

E

“ and

“ and we believe they ought to be conformed to,
 “ according to the true Intent of the Holy Spirit
 “ therein ; and we know that all good People
 “ will respect them, read them, believe and
 “ endeavour to fulfil or obey them.”

1673. Pag. 237. In Answer to *Faldo*. “ I do declare
 “ to the whole World, that we believe the Scrip-
 “ tures to contain a Declaration of the Mind and
 “ Will of God, in and to those Ages in which
 “ they were written, being given forth by the
 “ Holy Ghost, moving in the Hearts of holy
 “ Men of God : That they ought also to be be-
 “ lieved, read and fulfilled in our Day, being
 “ useful for Reproof and Instruction, that the
 “ Man of God may be perfect. And that they
 “ have been, and are, instrumental to great
 “ Good upon the Spirits of People, by the secret
 “ Power of God, which often strikes, and pre-
 “ sents home to the very Conscience the weighty
 “ Truths declared therein.”

Pag. 247. “ We acknowledge them to be
 “ the Words of the Holy, Living and Powerful
 “ Word of God.”

Ibid. “ I do declare in the Name of all the
 “ right born Quakers in the World, that we un-
 “ derly reject all such as deny the Scriptures to
 “ be profitable for Reprehension, Instruction
 “ Exhortation and Edification.”

Pag. 253. “ Notwithstanding the Quakers do
 “ own and assert the Spirit to be superior to the
 “ Scriptures, especially in this Administration
 “ yet they do by no means deny the Scripture a
 “ Service or Benefit, but believe it ought to be
 “ read, believ’d, honour’d and obey’d, as the
 “ b

“ by which God has, doth, and may yet, reach
“ to the Hearts and Consciences of People.”

Pag. 327. “ We accept them as the Words
“ of God himself, and by the Assistance of his
“ Spirit they are read with great Instruction and
“ Comfort. I esteem them the best of Writings,
“ and desire nothing more frequently, than that I
“ may lead the Life they exhort to.”

Pag. 377. “ We own, and with our whole
“ Hearts confess, *first*, That the Scriptures (given
“ forth by Inspiration) are a true and faithful Nar-
“ rative or Declaration of the Mind of God towards
“ the Sons and Daughters of Men, and his vari-
“ ous Dealings with them, respecting Precepts,
“ Prophecies, Threatnings, Promises, Provi-
“ dences, Rewards, Punishments, Deliverances,
“ Doctrines, Examples and Practices. *Secondly*,
“ That they are profitable for Reproof, Instruc-
“ tion, Edification and Comfort. *Thirdly*, That
“ it is the Spirit of God which only gives Men to
“ read, understand, and use them to Advantage.”

Pag. 594. “ We do receive and believe the
“ Scriptures given forth by holy Men of God, as
“ they were moved of the Holy Ghost, and that
“ they are profitable for Doctrine, for Reproof,
“ and for Instruction in Righteousness.”

1674.

Pag. 670. “ And that the Simplicity of none
“ may be abused, we declare, as we have fre-
“ quently done, that the Scriptures of Truth
“ were given forth by the holy Men of God, as
“ they were moved by the Spirit of God; and
“ that they are a Rule, yea, an excellent Rule, for
“ Instruction, Reproof and Doctrine, and all
“ true Christians ought to embrace and practise

1678.

“ the Holy Mind and Will of God thereby declared.”

1693. Pag. 782. “ We profess to believe them and read them ; and say, it is the Work we have to do in this World, and the earnest Desire of our Souls to Almighty God, that we may feel and witness the Fulfilling of them in and upon our selves, that so God’s Will *may be done in Earth as it is in Heaven.*”

1698. Pag 878. “ We, in Truth and Sincerity, believe them to be of Divine Authority, given by the Inspiration of God through holy Men, they speaking or writing them as they were moved by the Holy Ghost.”

Ibid. “ We both love, honour and prefer them before all Books in the World, ever chusing to express our Belief of the Christian Faith and Doctrine in the Terms thereof, and rejecting all Principles or Doctrines whatsoever, that are repugnant thereunto.”

HAVING thus abundantly demonstrated, that *William Penn* did through the whole Course of his Writings, constantly testify his Belief and Acknowledgment of an Outward *Jesus*, and that in all the Circumstances of his Birth, Life, Miracles, Death, Resurrection, Ascension and Mediation ; and also his great Esteem and Regard for the *Holy Scriptures*, as given forth by divine Inspiration : From which 'tis manifest beyond all reasonable Contradiction, that he was entirely *Orthodox* in all the Fundamentals of Christianity ; and that the Imputation of *Deism* upon him, is altogether groundless and without Foundation :

Foundation: Nevertheless, in order to remove even the most causeless Objections, we shall proceed to examine the Testimonies said to be taken from his Writings by the aforesaid *Defender* of the Bishop of *Lichfield* and *Coventry*, and to shew, that they are in no wise inconsistent with those Declarations and Acknowledgments which we have so copiously produc'd.

First, We shall consider those Quotations which the aforesaid *Defender* cites as *inconsistent with the Acknowledgment of an Outward Christ*.

Vind. pag. 13: *W. Penn* (in his *Address to Protestants*, pag 119. *Lond.* 1697.) says, "What is Christ, but Meekness, Justice, Mercy, &c. [i. e. a Principle and not a Person] can we then deny a meek Man to be a Christian?"

This Passage in *W. P's* Works, Vol. I. pag. 767. stands thus, "Let us but soberly consider what Christ is, and we shall the better know, whether moral Men are to be reckon'd Christians. What is Christ but *Meekness, Justice, Mercy, Patience, Charity and Virtue in Perfection*? Can we then deny a Meek Man to be a Christian; a Just, a Merciful, a Patient, a Charitable, and a Virtuous Man, to be like Christ? *By me Kings reign and Princes decree Justice, saith Wisdom, yea, the Wisdom that is from above*; so may I say here, by Christ Men are Meek, Just, Merciful, Patient, Charitable, and Virtuous, and Christians ought to be distinguished by their Likeness to Christ, and not their Notions of Christ; by *His* holy Qualifications, rather than their own lofty Professions and invented Formalities."

The

The Passage it self, wherein *W. P.* plainly speaks of *Meekness, Justice, Mercy, &c.* as *holy Qualifications* of Christ, which he applies to Christ himself by a common *Metonymy* doth fully shew the Injustice of that Remark, (*i. e.* a Principle and not a Person.) The Sincerity of the *Remarker* is also justly to be suspected, seeing *W. P.* not only in this very Place uses the personal Pronoun *His*, but in the Sentence immediately preceding, expressly makes mention of the *Person* of Christ in these Words, “ Christ himself preached and “ kept his Father’s Commandments, and came “ to fulfil and not destroy the Law ; and that “ not only in his own *Person*, but that *the Righteousness of the Law might also be fulfilled in us.*”

Vind. pag. 13. Ibid. pag. 118. he asserts, *That he that believes in God, believes in Christ.*

This is also in the same Page of his Works, viz. Vol. I. pag. 767. thus, “ As he that believes in Christ, believes in God, so he that believes in God, believes in Christ.” He is there opposing a most unreasonable and uncharitable Position of some self-conceited lofty Professors, at that Time, who, as he says, “ Upon hearing a sober Man commended, that was not of “ any great visible Profession, would take upon “ them to cast him off with this Sentence, *Tush, “ he is but a moral Man, he knows nothing of saving “ Grace, he may be damn’d for all his Morality.* “ Nay some, *he says*, have gone so far as to say “ and preach, if not print, That there are Thousands of Moral Men in Hell.” In Opposition to this harsh and rigid Opinion he shews, that Faith in God, and keeping his Commandments, is a Part of the Christian Religion, and that sober virtuous Livers who fear God and work Righteousness,

ousness, shall not be excluded the Pale of Salvation, though they never had the external Law or History: He shews that such a Man's Belief in God, imports a Belief in Christ who is God, and that consequently he is *in some degree concern'd in the Character of a true Christian*. But he does not in the least debase or undervalue the History of Christ's Outward Manifestation in the Flesh, nor the Necessity of believing it where it is reveal'd.

In short, the whole Section is a very excellent Dissertation upon the great End of Christ's coming into the World, which was to save Men from their Sins: 'Tis well worth the Perusal of every Christian Man, for the Author does most pathetically recommend the indispensable Necessity of an holy and virtuous Conversation, as the Fruits of a saving Faith, that (to use his own Words near the Close of the foregoing Section) *We may not profane the Name of God by a vain Profession of it, nor abuse our selves unto Eternal Perdition. But that we may endeavour by God's Assistance, to approve our selves such Believers, as sincerely fear God, love Righteousness, and hate every evil Way, as becomes the Redeemed of God by the precious Blood of his Son.* The whole of his Argument on that Subject is so consonant to Reason, and so strongly supported by *Scripture Testimonies*, that I am at a loss to find how the Bishop's *Defender* could see any Fault in it, unless he be one of that Sort of Men whom *W. P.* there mentions, *who deny Morality to be Christianity, and that Virtue has any Claim to Grace, and who while they glory to be call'd Christians, can be so partial and cruel as to renounce a meer JUST MAN their Society, and send him packing among the HEATHEN for Damnation.*

Vind.

Vind. pag. 13. And (in Serious Apology, p. 146.) William Penn says expressly, That the Outward Person which suffered was properly the Son of God, we utterly deny.

The plain State of the Case, as appears by his Works, Vol. II pag. 65, is thus. A certain Adversary of the *Quakers* had charg'd them with *denying that Person (the Son of God) that died at Jerusalem, to be our Redeemer.* To which Objection *W. P.* thus replies, “ Which most horrid Impu-
 “ tation has been answer'd more (I believe) than
 “ a thousand Times, by declaring that he that
 “ laid down his Life, and suffered his Body to be
 “ crucified by the *Jews*, without the Gates of
 “ *Jerusalem*, is Christ the Only Son of the Most
 “ High God, *but that the Outward Person which*
 “ *suffered was properly the Son of God we utterly de-*
 “ *ny,* and it is a perfect Contradiction to their
 “ own Principles; *A Body hast thou prepared me,*
 “ said the Son: Then the Son was not the Body,
 “ *though the Body was the Son's,* this brings him
 “ more under the Charge of making him but a
 “ meer Man than us, who acknowledge him to
 “ be *One with the Father, and of a Nature Eternal*
 “ *and Immortal,* for he was glorified with the Fa-
 “ ther before the World was.”

This is an old Objection fully answer'd long ago, and particularly by *W. P.* himself, in a Preface to a Book written by *Dr. Philips*, under the Title of *Vindiciæ Veritatis*; who speaks thus for himself. “ I can hardly comprehend how any
 “ Man that desires to be *Just*, and that had not
 “ much rather we were in the Wrong than in the
 “ Right, (which must shew the worst of Minds)
 “ could affirm that I denied *Jesus Christ*, (who, I
 “ believe, laid down his Life without the Gates
 “ of

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 pag. 6

“ of Jerusalem for the Sins of the World) to be
 “ the Son of God ; because I said, That the *Body*
 “ or *Outward Person* could not properly be said to
 “ be the Son of God, but rather the *Body* or *Out-*
 “ *ward Person* of the Son of God ; taking and
 “ making the Terms *Body* and *Outward Person*
 “ to be synonymous, or the same Thing. Which
 “ Distinction I was only led to make, because
 “ T. Jenner, against whom I writ, had laid down
 “ his Proposition too near the Doctrine of L.
 “ Muggleton, who asserts God himself to have died
 “ as well as his *Body*, which the Scripture tells us
 “ God had prepared of the Seed of Abraham for
 “ his Beloved Son to do his Will in, as the Scope
 “ of the Place and Context, and particularly the
 “ * Confession made by me to Jesus Christ as the
 “ Son of God, pag. 149. of the *Apology*, doth
 “ express as well as import. And at this Rate,
 “ what may not Men say of any Person, or Reli-
 “ gious Perswasion, or Principles whatsoever.”
 This Defence of himself I think is plain and full,
 for which Reason I shall add nothing to it, tho’
 his Distinction is to be supported by other Scrip-
 ture Testimonies than what he has produced.

Vind. pag. 19. “ W. Penn (in his *Guide*
 “ *mistaken*, pag. 25.) speaks of *Christ* as co-essen-
 “ tial and co-eternal with his Father, &c. Of
 “ his being made *Man*, of his *dying* for our Sins,
 “ *rising* and *ascending* into Heaven, &c. as con-
 “ fused Babble, and By-rote Canting, By-paths
 “ of vain Tradition and Invention, Romancing,
 “ dark Results of Factions, and corrupted Coun-
 “ cils, &c.

F

This

* See that Confession cited before in pag. 16, 17. from
 pag. 66. of his Works, Vol. II,

This is grossly misrepresented, as appears by his Works, Vol. 2. pag. 13. where having rehearsed a Position laid down in the Words of his Adversary [Clapham] he descants upon his unscriptural manner of expressing himself, thus, “ O the
 “ confused Babble of the World, the By-rote Cant-
 “ ing of this Guide! How does he wander in the
 “ By-paths of vain Tradition and Invention! Ro-
 “ mancing over the weighty Mysteries of Eternal
 “ Life: And from the dark Results of several
 “ Factions and corrupted Councils has piec’d up a
 “ Fundamental to recommend as indispensibly to be
 “ embrac’d by all.”

This Quotation entirely taken shews, that *W. Penn* admits the Subject Matters treated of by his Adversary, to be *the weighty Mysteries of Eternal Life*. The Words above noted in *Italick*, (which the *Defender* has left out without any Breaks to shew it) do demonstrate, that those Terms *confused Babble*, *By-rote Canting*, *Romancing*, &c. are only applicable to the confused manner wherein his Opponent treats of them. So that *W. P.* finds no fault with the Text but with the Sermon: The Subject he confesses to be *weighty*, but the Discourse made upon it confused, A Distinction as obvious to every common Reader, as the Disingenuity of him who is pleased to make none.

We come now to the *Defender's* Second Class of Testimonies, which he says, “ Though they
 “ seem in Words to allow of an Outward Christ,
 “ do in effect deny him; as they highly derogate
 “ from, if not absolutely deny the Necessity of
 “ Faith in an Outward Christ in order to Salva-
 “ tion, of whom they speak in a comparative
 “ manner with Contempt.”

Under

Under this Head he proceeds, *Vind.* pag. 20:
 “ *W. Penn* (in his *Quakerism a new Nickname*, &c.
 “ pag. 12,) speaks thus, Since then they [the
 “ *Quakers*] believe that Appearance [of Christ in
 “ the Flesh at *Jerusalem*] they therefore need not
 “ preach what is not to be again — The whole
 “ Christian World hath so long and lazily de-
 “ pended on it, without thirsting after his inward
 “ holy Appearance in the Conscience.”

The whole Paragraph, whence this Fragment is
 extracted, carrying with it a full Defence of its
 Author, we shall here transcribe from his Works
 Vol. II. pag. 233

Faldo his Adversary had made this Objection,
 viz. *Christianity was introduc'd by preaching the pro-*
mis'd Messias, and pointing at his Human Person :
But Quakerism by preaching a Light within. To
 which Objection *W. P.* makes this Reply, “ I
 “ answer, that this is nothing injurious to the
 “ *Quakers* at all, but highly on their Side ; for
 “ had they preach'd Christ now coming in the
 “ Flesh, they had deny'd his True and only great
 “ Visible Appearance, at *Jerusalem*, which all True
 “ *Quakers* own. Since then they believe that Ap-
 “ pearance, and therefore need not preach what
 “ is not to be again ; and that the whole Christian
 “ World besides, have so long and lazily depend-
 “ ed on it, without their thirsting after His In-
 “ ward Holy Appearance in the Conscience, to
 “ bind the Strong Man, Spoil his Goods, and
 “ Cast him out ; in short, to discover Sin,
 “ Wound for it, and make an End of it, by the
 “ Brightness of his Spiritual Coming into the
 “ Souls of all such as wait for him, and will re-
 “ ceive him (in which Sense he was revealed in such,
 “ and became in the Saints of Old the Hope of
 “ their Glory) I say, since he has been so much
 F 2 “ talk'd

“ talk’d of, and depended on, as to his then
 “ Visible Manifestation of himself, and so little,
 “ if at all, desired after, as to his Spiritual and
 “ Invisible Coming into the Hearts of Men, to fi-
 “ nish Transgression and bring in Everlasting
 “ Righteousness: Therefore God raised us up, and
 “ we are now gone forth into the World to de-
 “ clare, *That he is Spiritually Manifested; as then*
 “ *fully in that Body, so now measurably in the Con-*
 “ *sciences of all People, a Divine Light, Reproving*
 “ *every Unfruitful Work of Darknes:* So that here
 “ is the Mischief the Malice and Ignorance of
 “ our Enemies do us in the World, that because
 “ we Speak so much of, and Preach up, and
 “ write for, *Christ’s Inward and Spiritual Appear-*
 “ *ance, as a Light to Mankind, therefore they*
 “ conclude with a mighty Confidence, *that we*
 “ *deny his outward Coming, Life, Death, Resur-*
 “ *rection, and Ascension, and the Benefits thereof.*
 “ O Darknes it self! We have our Witness with
 “ the Lord of Heaven and Earth, *that we own*
 “ *him to be the Saviour General of the whole World,*
 “ *as to that Appearance, and that he obtained Preci-*
 “ *ous Gifts for Men;* but we say (and our Adver-
 “ saries have not wherewith reasonably to unsay it)
 “ that *first the Divine Light, Life, or Power, that*
 “ *shined through that Blessed Mankood, was excel-*
 “ *lently the Saviour, and the Mankood but Instru-*
 “ *mentally:* Thus the Scripture, *There is no Sa-*
 “ *viour besides me, saith God; a Body hast thou pre-*
 “ *pared me:* He then was greater than his Body;
 “ for it is call’d a *Veil*, and very properly; for it
 “ *veil’d much of that Divine Life, which when it*
 “ *was withdrawn* (as he himself said, it was expe-
 “ dient) *the Saints did witness inward Reveal’d,*
 “ *Christ in them, their Hope of Glory.* And second-
 “ ly, No Man or Woman in the World, is saving-
 “ ly benefited by his then appearing as a Saviour,
 “ and

“ and obtaining precious Gifts for Men, but as
 “ every such Individual Person comes to experi-
 “ ence his Internal Manifestation, to *Convince,*
 “ *Condemn, Wound, Heal, Break, Bind up, Slay,*
 “ *make Alive, in the Newness of the Spirit :* This is
 “ the State of right Redemption and Salvation,
 “ and thus is he particularly a Saviour, and every
 “ such one is greatly benefited by him, as he was
 “ in that former Appearance the General Saviour
 “ of Mankind. Behold then, *O you that are Im-*
 “ *partial !* How unworthily he hath injur’d us ?
 “ To make People believe *That we testifie to*
 “ *Christ’s Inward Appearance in Opposition to, and*
 “ *Denial of his Outward ;* which is far from our
 “ Hearts so much as to conceive.”

Vind. pag. 32. “ W. Penn. (in his Rejoynder
to John Faldo pag. 284.) Speaks thus ; — *Christ*
offers himself in his Children, in the Nature of a
Mediating Sacrifice.

This Passage in *W. P’s Works Vol. II p. 410.*
 I find to stand thus : *Faldo* had produc’d a Passage
 out of *W. Smith’s Catechism, p. 64. viz. “ We be-*
 “ *lieve that Christ in us doth offer up himself a*
 “ *Living Sacrifice to God for us, by which the*
 “ *Wrath of God is appeased to us.”* And makes
 this remark upon it, *If this can be the Blood of Christ*
shed at Jerusalem on the Cross of Wood it is a most In-
credible Mystery. To which *W. P.* returns the fol-
 lowing Answer. “ There is no Difficulty,
 “ Friendly Reader, in unfolding his pretended
 “ *Mystery, if the Question unto which the Answer*
 “ *was made be considered, which was this, What*
 “ *is your Faith concerning Christ in you, as a Re-*
 “ *deemer ?* which relates not to the Blood of
 “ *Christ shed on the Cross of Wood ;* wherefore
 “ to make the Answer deny Remission of Sins to
 “ be

“ be declared by Christ’s sacrificing of his Body
 “ on the Cross (which was no part of the Question
 “ to be answered) is like all the rest of his Injustice
 “ towards us ; If the Answer had rejected that Sa-
 “ crifice, we should have condemned it, as much
 “ as he hath abused it ; but *unless he denies that*
 “ *Christ offers himself in his Children in the Nature*
 “ *of a Mediating Sacrifice, W. Smith’s Words are*
 “ so far from denying the Blood of Christ shed up-
 “ on the Cross of Wood, that he must allow
 “ them to be found in themselves ; for *Christ is a*
 “ *Mediator and an Atoner in the Consciences of his*
 “ *People*, at what time they shall fall under any
 “ Miscarriage, if they unfeignedly Repent accord-
 “ ing to 1 John 2, 1, 2. as allowably as that
 “ he prays in his People, as their Head, which *A.*
 “ *Sadeel* saith out of *Augustine*, and * *D. Everard*,
 “ as anon. So that upon the whole, this is as
 “ strong and clear a Proof, as others that he hath
 “ hitherto brought ; for as they, so this (in
 “ Question and Answer) wholly concerns what
 “ Christ is to Man *in Man*, (which was no part
 “ of the Question) and not what he was to any in
 “ his Visible Appearance, which was the only
 “ Question.”

This plainly shews what *W. P.* meant by
Christ’s offering himself in his Children in the Nature
of a Mediating Sacrifice ; viz. That he is a Mediator
and an Atoner in the Consciences of his People, at what
 time

* He cites in his Works pag. 398. from Dr. *Everard* these
 Passages, “ Never think that all your Prayers, your Tears,
 “ your Alms, please him (God) but only that which is his
 “ Son’s own Actions and Work in you. pag. 355. But know
 “ he regards none of these Prayers ; but when his Son, in
 “ whom he is well pleased, when he prays, he hears him al-
 “ ways ; but if any other prays, he regards not. p. 438, 442.

time they shall fall under any Miscarriage, if they unfeignedly Repent : And that he did not in any wise reject the Sacrifice of Christ's Body on the Cross of Wood. But, to clear up that Matter beyond all reasonable Exception, he immediately subjoyns the following Declaration, " Before I leave this Particular, I must again declare, that we are led by the Light and Spirit of Christ with Holy Reverence to confess *unto the Blood of Christ shed at Jerufalem, as that by which a Propitiation was held forth to the Remission of the Sins that were past through the Forbearance of God unto all that believed.* And we do embrace it as such ; and do firmly believe, that thereby God declared his great Love unto the World ; for by it is the Conscioufness of Sin declared to be taken away, or Remission sealed to all that have known *true Repentance and Faith in his Appearance.* But because of the Condition, I mean *Faith and Repentance*, therefore do we exhort all to *turn their Minds to the Light and Spirit of Christ within, that by seeing their Conditions, and being by the same brought both into true Contrition and Holy Confidence in God's Mercy, they may come to receive the Benefit thereof ;* for without that necessary Condition, it will be impossible to obtain Remission of Sins, though it be so generally promulgated thereby.

Vind. pag. 32. " *W. Penn*, (in his Serious Apology, pag. 148.) with regard to our Justification by the Righteousness, which Christ has fulfilled in his own Person for us, speaks thus. " And indeed this we deny, and boldly affirm it in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World."

This

This Expression I find in his Works, Vol. II. pag. 66. The Point there in dispute between him & his Opponent (*Jenner*) was, concerning the Justification of wicked Men, while such, by the imputative Righteousness of Christ, *wholly without them, i. e.* without any real Work of Righteousness or Sanctification wrought in them: Those Words, *wholly without them*, on which the main Stress of the Controversy lies, are omitted by the Defender, for they convey not to the Reader the *Idea* he intends. Let them be duly considered, together with the Context, and it will appear, that *W. Penn*, in that Place, opposes no Doctrine but what is *Anti-Scriptural*; this his following Arguments most plainly evince, viz,

“ First, *No Man can be justified without Faith*
 “ (*says Jenner.*) *No Man hath Faith without*
 “ *Works* (any more than a Body can live without
 “ a Spirit, (*says James.*) *Therefore the Works of*
 “ *Righteousness by the Spirit of Christ Jesus, are*
 “ *necessary to Justification.*

“ Secondly, If Men may be justified, whilst im-
 “ pure, then *God quits the Guilty*, contrary to
 “ Scripture; which cannot be.

“ Thirdly, Death came by actual Sin, not im-
 “ putative, in his Sense; therefore Justification
 “ unto Life comes by actual Righteousness, and
 “ not imputative.

“ Fourthly, This speaks Peace to the Wicked,
 “ whilst wicked; but *there is no peace to the Wicked*,
 “ saith my God.

“ Fifthly, Men are dead and alive at the same
 “ Time, by this Doctrine; for they may be dead
 “ in

Of the Charge of Deism.

41

“ in Sin and yet alive in another’s Righteousness,
“ not inherent, and consequently Men may be
“ damn’d actually and sav’d imputatively.

“ *Sixtly*, But since Men are to reap what they
“ sow ; and that every one *shall be rewarded ac-*
“ *cording to his Works*, and that, *none are justified*
“ *but the Children of God*, and that *none are Chil-*
“ *dren but who are led by the Spirit of God*, and that
“ *none are so led but those that bring forth the*
“ *Fruits thereof, which is Holiness* ; ’tis not the
“ Oyl in another’s Lamp, but our own only,
“ which will serve our Turns ; I mean the Re-
“ joycing must be in our selves and not in ano-
“ ther. Yet to Christ’s holy Power alone, do
“ we ascribe it, who *works all our Works in us and*
“ *for us.*”

To these Arguments he subjoyns this plain Con-
fession ; “ We believe in *One Lord Jesus Christ*,
“ his [God’s] only Son, and express Image of his
“ Substance, who took upon him Flesh, and was
“ in the World ; and in Life, Doctrine, Mira-
“ racles, Death, Resurrection, Ascension, and
“ Mediation, perfectly did, and does continue
“ to do the Will of God ; to whose *holy Life*,
“ *Power, Mediation and Blood*, we only ascribe
“ *our Sanctification, Justification, Redemption and*
“ *perfect Salvation.*”

Can any Thing be more evident than that
W. P. doth acknowledge *Justification by the Righ-*
teousness of Christ fulfilled in his own Person for us,
but not so *wholly without us*, as to exclude the
Necessity of real Holiness and Righteousness
wrought by his Holy Spirit within us. This Do-
ctrine of Justification is certainly defensible by ex-
press Scripture, and is what *W. P.* asserts ; and
G plainly

plainly dispels the Mist which the Bishop's *Defender* would cast before his Reader's Eyes.

Vind. pag. 32, 33. " *W. Penn* (in his *Reason*
 " against *Railing*, pag. 91.) speaks thus. And
 " *forgive us our Debts as we forgive our Debtors*,
 " where nothing can be more obvious than that
 " which is forgiven is not paid ; and if it is our
 " Duty to forgive *without a Satisfaction received*,
 " and that God is to forgive us, as we forgive
 " them ; *then is a Satisfaction totally excluded*
 " [On which it is well observ'd by *G. Keith*, that
 " if a *Satisfaction* be *totally excluded*, then there is
 " no *Satisfaction* made by Christ *within*, more
 " than by Christ *without*."] "

" *W. P.* (in his *Sandy Foundation shaken*, pag.
 " 14, 17. &c. *Lond.* 1684.) professedly labours
 " to refute from Scripture the Doctrine of *Satis-*
 " *faction* as dependent of the *Second Person* in the
 " Trinity, and to shew from the Absurdities which
 " he supposes attend that Doctrine, That Christ
 " neither as God, nor as Man, nor as God and
 " Man, has made Satisfaction to the Justice of his
 " Father, and that in too prophane a manner,
 " and to too great at length to be here transcrib-
 " ed ; to which whole Tract therefore I choose
 " to refer the Reader."

The former of these Quotations, I perceive (by his Works, Vol. II. pag. 529.) is only a Recital made by *W. P.* himself out of his *Sandy Foundation shaken*, and therefore needs not any particular Consideration.

As to the latter, this Writer has conceal'd the real State of the Case, in not citing *W. P.*'s Account of the Doctrine he there opposes : For it was not the
Doctrine

*Doctrine of * Satisfaction*, simply consider'd, according to the true Sense of Scripture, which he oppugned; but the *Vulgar Doctrine of Satisfaction* only, which, if cited, would have made the Matter clear to every judicious and impartial Inquirer. I shall therefore transcribe it from his Works Vol. I. pag 255. as follows, viz. " That Man
" having transgress'd the righteous Law of God,
" and so expos'd to the Penalty of eternal Wrath,
" its altogether impossible for God to remit or
" forgive without a plenary Satisfaction; and
" that there was no other Way by which God
" could obtain Satisfaction, or save Men, than
" by inflicting the Penalty of Infinite Wrath and
" Vengeance on Jesus Christ the Second Person of
" the Trinity, who for Sins past, present, and to
" come, hath wholly born and paid it (whether
" for all, or but some) to the offended Infinite
" Justice of his Father."

This *Vulgar Doctrine of Satisfaction* in the Terms here laid down, and as held by his Adversaries at that Time, he not only *professedly labour'd to refute*, but solidly did refute both by Scripture and Reason, manifesting both the real Absurdities, and irreligious and irrational Consequences thereof, in a serious and convincing manner; but his Arguments being too copious to be here transcrib'd, I chuse to refer my Reader to them in the Treatise it self published at large in his Works, Vol. I. from pag. 248, to 259.

If this Author will stand to and defend that same *Vulgar Doctrine of Satisfaction* which W. P. opposes,

* Tho' the Word *Satisfaction*, no where us'd in Scripture, ought not to be requir'd as of necessary Use in expressing an Article of Faith.

opposes, let him undertake that Province: But if not, with what Justice can he blame *W. P.* for opposing a Doctrine which himself will not maintain? I have not heard that *W. P.*'s Arguments on that Head were ever yet confuted; but 'tis *Heretic* enough with some Men to write what they can't answer.

We next proceed to his *Third Class of Testimonies*, wherein he cites *W. Penn* as one of those *Leading-Quakers*, who, he says, pag. 37. have *allegorized away* the great distinguishing Facts of an *Outward Christ*.

Vind. pag. 38, 39. "*W. Penn* (in his *Rejoynder* to *J. Faldo*, pag. 336.) complains, 'That the History is made the greatest *Mystery*, and to believe the One Matter of greater Difficulty than to experience the Other. And he speaks thus farther, 'Tis strange that should be reputed most *mysterious* [*viz.* *Christ's Incarnation* there spoken of] which was the *Introduction* to the *Mystery*; [that is, of the *Light within* ;] and those *Transactions* [*viz.* that *Christ* should die as a *Malefactor*, and that his *Death* should reconcile *God* to *Man*] counted most difficult, that were [in *W. P.*'s Opinion] ordained as so many *facile Representations* of what was to be accomplished in *Man*. Again he says, What Carnalist in the World could have dropt a more pernicious Sentence to the Doctrine and Kingdom of *Christ*, than to render it more difficult to believe and lay a greater Stress upon the *External* than the *Internal Work* of *Christ*? — Not this *Mystery* among the *Gentiles* is *Christ* in you the *Hope of Glory* ; but this *Mystery* among the *Gentiles*, is a *Man* who died as a *Malefactor* by his *Death* reconciled to *God*.

" At

“ ——— At this Rate ——— Regeneration is a
 “ flight Thing in comparison of the Knowledge of
 “ Christ after the Flesh. This Doctrine brings not
 “ Men to Christ in them, ——— but inticeth them
 “ into the vain Hope of the Hypocrite which
 “ perisheth.”

This is a meer Mefs of Medley, a confused Jumble of a Quotation, wherein the broken Scraps of Sentences cull'd out, are artfully put together again out of their natural Order, to disguise their Author's Meaning. The Fallacy here made Use of cannot be more justly expos'd, than by perusing the whole, which I shall therefore transcribe from *W. I's Works* Vol. II. pag. 427, 428. The Dispute betwixt him and *Faldo* was upon the Exposition of *Col. i. 25. Christ in you the Hope of Glory*, concerning which, he cites *Faldo* in his first Book, Part II. pag. 100, 101. speaking thus. “ For
 “ Christ to be in the *Gentiles* (rightly understood)
 “ would be no such hard matter for the *Gentiles*
 “ to believe, as to believe such a Glory to be at-
 “ tained by Faith in, and Obedience to the Laws
 “ of a Man who died as a Malefactor, and that
 “ this Death of his should reconcile God to Man
 “ with the Addition of such a Purchase.” To
 which *W. P.* thus answers,

“ This Sort of Doctrine well becomes *J. Faldo*;
 “ I perceive I have not mistaken him. What
 “ Carnalist in the World could have let drop a
 “ more pernicious Sentence to the Doctrine and
 “ Kingdom of Christ, than to render it more
 “ difficult to believe, and lay a greater Stress upon
 “ the External, than the Internal Work of Christ.
 “ We must read the most weighty Scriptures
 “ backward upon this Man's Principles: He
 “ hath helped us to a New Way of rendring the
 “ Text;

“ Text ; not, *this Mystery among the Gentiles is*
 “ *Christ in you the Hope of Glory ; but this Mystery*
 “ *among the Gentiles, is a Man who died as a Male-*
 “ *factor, by his Death reconciled to God, &c.* Be-
 “ hold your Expositor ! I dare warrant this Com-
 “ ment will never trouble the next Collection of
 “ Criticks. At this Rate, the *Lord-Lord Cryer is*
 “ *highly priviledged, and the Galatians had passed the*
 “ *most difficult Birth before they had known Christ to*
 “ *be formed in them ;* Regeneration is a slight
 “ Thing, in Comparison of the Knowledge of
 “ Christ after the Flesh.”

“ This Doctrine brings not Men *to Christ in*
 “ *them the Hope of Glory,* but inticeth them into
 “ the Vain Hope of the Hypocrite, which perish-
 “ eth. The History is made the greatest Mys-
 “ tery, and to believe the one Matter of great
 “ Difficulty, than to experience the other.
 “ Besides, why should his Dying as a Malefactor,
 “ render him unfit to be believed ; since his Vir-
 “ tue was most Exemplary, his Miracles stupendi-
 “ ous, his Doctrine Spiritual, and Powerful, his
 “ whole Deportment amongst the *Jews* Innocent
 “ and Heavenly ? Did not *Tiberius* himself move
 “ to the *Roman Senate* his being taken into the
 “ *Number of their Gods,* upon the Report of his
 “ mighty Works ? ’Tis strange that should be
 “ reputed most Mysteious, which was the Intro-
 “ duction to the Mystery ; and those Transacti-
 “ ons counted most difficult, that were by the Di-
 “ vine Wisdom of God ordained as so many facile
 “ Representations of what was to be accomplished
 “ in Man : In short, it is to lessen, if not totally
 “ to exclude, the True Mystery of Godliness,
 “ *which is Christ manifested in his Children, their*
 “ *Hope of Glory.*”

Hence

Hence 'tis plain that *W. P.* is so far from allegorizing away the distinguishing Facts of an Outward Christ, that he plainly confesses, *his Virtue was most Exemplary, his Miracles Stupendious, his Doctrine Spiritual and Powerful, his whole Deportment among the Jews Innocent and Heavenly.* What *W. P.* complains of as a necessary Conclusion from his Adversaries Premises centers in this one Point, *that (according to Faldo) Regeneration is a slight Thing in comparison of the Knowledge of Christ after the Flesh.* If the Bishop's Vindicator will undertake the Defence of that Assertion, and to make appear, that the Belief of the External History of Christ is more available to Salvation than *Regeneration and Real Internal Holiness*, he will find but Up-hill Work, and the Scriptures as much in Opposition to him as *W. P.* John iii. 3. *Except a Man be born again he cannot see the Kingdom of God.* Heb. xii. 14. *Without Holiness no Man shall see the Lord.*

Vind. pag. 39. “ *W. Penn* (in his *Preface to R. Barclay's Works*) speaks thus ; O Reader, “ *Great is the Mystery of Godliness* ; and if the Apostle said it in the Manifestation of the Son of “ God in Flesh, if that be a Mystery, — how “ much more is the Work of Regeneration a “ Mystery, that is wholly inward and spiritual in “ its Operations?”

This Preface not being in *W. P.*'s Works, I have had Recourse to it as prefixed to *R. Barclay's Works in Folio, 1692.* The Context evidently shews that *W. P.* does not disesteem the outward Manifestation of Christ in the Flesh, but plainly acknowledges it to be a Mystery: Yet that the Records of the visible Transactions of Christ are in the Hands both of good and bad Men, and that they

they equally may profess the Belief of them. But that the “*Inward Sight, Sense and Knowledge of the Will of God, by the Operation of his Light and Spirit shining and working in our Hearts, and the Spiritual Sense of that blessed Appearance of the Son of God in the Flesh, and the moral End of it to our Benefit and Advantage, is no more conceivable by carnal Men than is Regeneration, without which No Man can enter into the Kingdom of God.*” He indeed prefers the *Experimental Operative Revelation of the Spirit of God in Man, to the meer external Knowledge of Christ’s outward Transactions.* Will the Bishop’s *Defender* maintain the contrary? Will he assert, that a wicked Man by meerly reading the external Acts of Christ, knows as much of the *Mystery of Godliness*, as he that has an inward Sight and Sense, and Knowledge of the Will of God, and the spiritual Sense of that blessed Appearance of the Son of God in the Flesh, and the moral End of it, to his own Benefit and Advantage?

Vind. pag. 44. “*W. P. (in his Christian Quaker, pag. 97, 98.) speaks thus; The Serpent is a Spirit: Now nothing can bruise the Head of the Serpent but something that is spiritual as the Serpent is: But if that Body of Christ were the Seed, then could he not bruise the Serpent’s Head in all, because the Body of Christ is not so much as in any one; and consequently the Seed of the Promise is an holy Principle of Light and Life, that being received into the Heart, bruisseth the Serpent’s Head: And because the Seed, which cannot be that Body, is Christ, as testify the Scriptures, the Seed is one, and that Seed is Christ. Gal. iii. 16.*

“*W. P.*

“ *W. P.* (ibid. pag. 97.) says likewise concern-
 ing the *Seed* that God promised to *Abraham*,
 “ This *Seed* must be *inward and spiritual*, since
 “ one *outward* Thing cannot be the proper *Figure*
 “ or Representation of *another*, nor is it the way
 “ of holy Scriptures so to teach us, &c. [So that
 “ the *promised Seed* is not a Person, but a Princi-
 “ ple, and the *Light within* is the *promised Seed* ;
 “ and therefore the *Man Jesus Christ* was not the
 “ *Seed* promised to *Adam* to bruise the Serpent’s
 “ Head, nor the *Seed* promised to *Abraham*, in
 “ which all Nations should be blessed.”]

Reader, observe what an unjust Conclusion is
 here deduc’d from Premises as unfairly quoted.
 The former of these Quotations in *W. P.*’s Works,
 Vol. I. pag 572 is thus, “ The Serpent is a
 “ Spirit : Now nothing bruises the Head of the
 “ Serpent IN MAN, but something that is also IN-
 “ TERNAL and Spiritual, as the Serpent is : But
 “ if that Body of Christ were ONLY the Seed, then
 “ could he not bruise the Serpents Head in all, be-
 “ cause the Body of Christ is not so much as in any
 “ one (tho’ too many have weakly concluded it
 “ upon us, from a Perversion or Mistake of our
 “ Doctrine of Christ in Man by his Light and
 “ Spirit) and consequently the Seed of the Promise
 “ is an Holy and Spiritual Principle of Light,
 “ Life and Power, that being received into the
 “ Heart, bruise the Serpent’s Head : And be-
 “ cause the Seed (which IN THIS SENSE, cannot
 “ be that Body) is Christ, as testify the Scriptures,
 “ the Seed is one, & that Seed Christ, and Christ God
 “ over all, blessed for ever, we do conclude that
 “ Christ was, and is, the Divine Word of Light
 “ and Life, that was in the Beginning with God,
 “ and was and is God over all blessed for ever.”

H

This

W. P.

The Subject *W. P.* there treats of, and what he endeavours to prove, is, that *Christ* was *Christ*, the promised Seed, antecedent to his Visible Appearance in the Flesh, and that *he bruised, in good Measure, the Serpent's Head, in the Holy Men and Women of all Generations, otherwise they had not been holy, but Serpentine and Wicked.* But he is far from denying, that that *Holy Person*, who was born at *Bethlehem*, was the Seed promised to *Adam* to bruise the Serpent's Head; on the contrary, he reverently confesses p. 575. "That the Holy Manhood was " instrumentally a Saviour, and pag. 577, that in that Holy Body he " did utterly defeat and for " ever overcome the Power of the Tempter, *Bruising the Serpent's Head in general*, as Prince of " Darknes, and God of the World, and in a " plain Combat giving him *that Foil*, which in " good Measure *shook* his Foundation, *divided* his " Kingdom, *chased* away his lying Oracles, and " proved a very fatal Blow to his whole Empire."

But this *Defender* to make *W. P.* seem to say what he never intended, has falsified his Quotation, by leaving out the explanatory Words mark'd above in Small Capitals, and on which the Sense of the Author depends, in three remarkable Instances. 1st. He makes *W. P.* to say, "Nothing can " bruise the Head of the Serpent but something " that is spiritual, as the Serpent is." Whereas his Words are, "Nothing bruises the Head of " the Serpent *IN MAN*, but something that is al- " so internal and spiritual as the Serpent is." Now the Words *in Man*, which he has left out, do restrict the Sense of the Place to the *bruising the Serpent's Head*, or *subduing Sin* in particular Persons, and plainly shew that the Author intends not the *bruising the Serpent's Head in general*, which as I have before shewn, he acknowledges that

that *Christ* did in that *Holy Body*. 2dly, He brings him in as saying, "If that Body of Christ were the Seed." But his Words are, "If that Body of Christ were ONLY the Seed." Now the Word *only*, plainly imports that *W. P.* acknowledged that Body to be also the Seed, which would make one think it was omitted by the *Defender* as unapt for the Consequence he intended to draw. 3dly, He cites him thus, "Because the Seed, which cannot be that Body, is Christ." which should have been, "Because the Seed (which IN THIS SENSE cannot be that Body) is Christ." The Words, *in this Sense*, do clearly evince, that the Author did acknowledge that Body to be the *Seed*, though not in the Sense he is then speaking of.

As to the latter Quotation, it runs thus in his Works, Vol. I. pag. 571. "As *Abraham* Outward and Natural, was the great Father of the *Jews* Outward and Natural, whose Seed God promised to bless with Earthly Blessings, as *Canaan*, &c. and that they were figurative of the One Seed *Christ*, and such as he should beget unto a lively Hope through the Power of his Spiritual Resurrection, it will consequently follow, that this Seed must be *Inward* and *Spiritual*, since one outward Thing cannot be the proper Figure or Representation of another: Nor is it the way of Holy Scripture so to teach us." Which shews, that the Spirituality and Internal Purity of the Gospel Dispensation, was prefigured by the Temporal and External State of the *Jews*. Perhaps, the *Defender* had rather we should think, that the External State and Splendor of the *Jewish* Religion and Priesthood did represent the like External Pomp and Succession of Outward Priesthood under the Christian Dispensation.

Dispensation. But certainly 'tis not the way of Holy Scripture so to teach us.

Vind. pag. 46. “ *W. Penn* (in his Works, 2d Vol. pag. 813) speaks thus, The Scriptures tell us of the *Birth, Life, Ministry, Death, Resurrection, and Ascension of Jesus of Nazareth*; —but they cannot savingly reveal Christ to a Soul, neither can they give us the Soul and Substance of those Things that are therein declared. They are an *exact Map or Picture of Things, but not the Things themselves*. It is the Office of the Divine *Light and Spirit* of Christ to shew Men these Secrets; and *to none are they, or can they be, known, but to those that walk according to the Convictions of it.*”

Why is this Passage cited? Can any Thing be more agreeable to the Saying of Christ himself, *Joh. v. 39.* * *Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me. And ye will not come to me that ye might have Life.* Will this *Defender* assert the Reverse of what is here quoted? Will he say that the Scriptures of themselves can savingly reveal Christ? Will he affirm them to be the Things themselves which they declare of? Will he maintain that 'tis not the Office of the Spirit of Christ to discover to Men the Mysteries of Christianity; or that they can be savingly known by wicked Men, while walking in Disobedience to the Convictions of it? If so, let him bring his Proofs from Scripture; otherwise by producing from *W. P.* Passages entirely Scriptural, under pretence of proving his *Contempt* of Scripture, he does but expose

* Or, *Research.*

pose to the intelligent Reader his own Lack of Matter to the Purpose.

Vind. pag. 47. “ *W. Penn* (in his *Serious Apol.* “ in Vol. 2. of his Works, pag. 71) advises thus, “ Mind that Measure of Light and Grace which “ God hath placed in the inmost Parts, and obey “ the same, &c. — *Then wilt thou know what “ Christ’s Life, Death, Resurrection, Ascension, “ and Mediation, mean, &c.* [that is, as understood in the Spiritual Sense, which he considers “ here as the true Meaning.]

This Comment is of equal Justice with the rest of its Author’s Deductions; ’tis evident from the Place quoted, that *W. P.* intends no more, than that by Obedience to the Grace of God, Men may come to experience the saving and spiritual Effects of the *Life, Death, Resurrection, and Mediation of Christ.* That my Reader may be under no Deception in this Case, I shall transcribe the Passage at large with its Context, containing excellent Advice, worthy the Observation both of Laity and Clergy.

In Answer to his Adversary (*Jenner*) who had pretended, that *many were deluded by Immediate Revelation,* he writes thus,

“ And for his Invitation to us, to quit the Table “ of Revelation, to feed at his hungry Ordinary, “ where every Dish we know is stolen, I would have “ him to understand us better; we have arriv’d at “ the Fountain, and disdain the broken Cisterns. “ We have abetter than the *Pharaonian Task-masters of Egypt.* The Gospel is preached without Money and without Price: our first Love is God, and “ our first Works Righteousness, which we are doing

“ *ing ; but the Priests first Love is Money, (the*
 “ *Root of all Evil) and their first Work's getting it*
 “ *(though Religion be a Cloak to their Avarice)*
 “ *and this they will do as long as they can.*

“ *We therefore knowing the Covetousness, Cru-*
 “ *elty, Pedantry and great Ignorance of those pre-*
 “ *tended Physicians, do Call and Charge, and*
 “ *Warn all, in the Name of God (as having receiv'd*
 “ *Authority of the God of Life, Power and Domini-*
 “ *on) to come out from amongst those Merchants of*
 “ *Babylon ; that they may hearken to the Voice of*
 “ *Truth, that Leads to Life and Righteousness ; for*
 “ *their Ways are Death, and their Paths Everlasting*
 “ *Destruction.*

“ *And since he hath undertaken to admonish*
 “ *the Orthodox (as he calls them) and particularly*
 “ *Ministers ; I shall conclude this Chapter with a*
 “ *Word of Advice to both, that they may be*
 “ *truly Orthodox.*

“ *First, Know that the Fear of the Lord, that is*
 “ *Wisdom ; and to depart from Iniquity, that is a*
 “ *Good Understanding.*

“ *Secondly, To do this, Mind that Measure of*
 “ *Light and Grace with God hath placed in thy inmost*
 “ *Parts ; and obey the same, for it leads into all*
 “ *Meekness and Righteousness.*

“ *Thirdly, Deny thy self all that which it would*
 “ *not have thee do, but is offended with thee for so do-*
 “ *ing, and thou shalt receive Power to become a Son*
 “ *of God.*

“ *Fourthly,*

" Fourthly, *This brings thee out of all the Fa-*
" *shions of the World, and fashions thee according to*
" *the New and Inward Man.*

" Fifthly, *Then wilt thou know what Christ's*
" *Life, Death, Resurrection, Ascension, and Me-*
" *diation mean ; and what justifies and sanctifies ; and*
" *finally saves from Sin here and Wrath hereafter.*

" Sixthly, *And this will beget holy Zeal in thee,*
" *to testify against all the unequal, persecuting, fin-*
" *pleasing Ways and Worships in the World ; and*
" *give thee Fellowship with the Father, and with the*
" *Son, and with the Holy Spirit, and the Spirits of*
" *just Men made perfect ; and thy Portion shall be*
" *Blessedness for ever.*

" And if thou art a Minister, consider these
few Things :

" 1st. *Renounce thy Call, as being of Man.*

" 2d. *Thy own Preachments, as being the Invention*
" *of thine or other Men's Brains, and not thine*
" *own Experience.*

" 3d. *Forbear all Persecution for Conscience.*

" 4th. *Bow to the Teachings of the Light, and be-*
" *come a Child and Scholar of it.*

" 5th. *Relinquish and testify against that Oppressi-*
" *on of Tenths, as a Simonious and Anti-christian-*
" *Toak ; otherwise, thou shalt never receive the Re-*
" *ward of a Minister of Christ Jesus.*

" These are Truths, that shall stand justified at
" *God's Tribunal, in that great and notable Day,*
" *when*

“ when all shall receive their Reward according to
 “ their Works, 1 Pet. i. 17.”

Thus, *Reader*, have I laid before thee the whole of this Matter, which thou seest has not the least Tendency toward *allegorizing away an Outward Christ*, as is pretended ; but doth plainly shew, that the Design of the Bishop's *Defender* is to amuse the World with a Number of Quotations, which in Reality mean nothing like the Thing they are produc'd for.

Vind. pag. 49. “ *W. Penn* has been already
 “ cited as saying, that, The Transactions [of
 “ the Life of the *Outward Christ*] were as *so many*
 “ *facile Representations of what is to be accomplished*
 “ *in Man*, [that is, as to the Birth of Christ,
 “ that the *first* Birth of the Saviour *is accomplished*
 “ in the *second*. See Book with that Title, *Antw.*
 “ 1686.] And again, That the Gospels are only
 “ a *Map* or *Picture* of Things, and not the
 “ *Things* themselves : And therefore these Passa-
 “ ges under this Head are only referred to as a
 “ Key to his Sentiments about all the Facts of the
 “ Life of Christ.”

With this pretended Key he is so far from opening *W. P's* real Sentiments, that he makes Use of it to lock them up from the Reader, particularly, in the foregoing Passage concerning the *Transactions* of the Life of the *Outward Christ*, by which he would have us understand *all the Facts of the Life of Christ* ; and the better to carry his Point, changes *W. P's* Words *Those Transactions*, which plainly restrict his Meaning to some particular Transactions, into *The Transactions*, Words of a general Import : And yet farther to blind the Matter, cites the Title of a Book printed at *Ant-*
werp,

werp, 1686; as if that Book were of *W. P.*'s writing; but if it were not, (which I think is the Case) he has acted fallaciously in pretending to explicate *W. P.*'s Meaning by another Man's Title. Besides, the *Defender* makes farther Use of this Citation from *W. Penn*, for finding it flexible, he thinks proper to vary its Form in pag. 53. where he tells us, that "*W. Penn* has declared, That the several Transactions of Christ (and among them his Resurrection) were BUT *facile Representations of what would be accomplished in Man.*" Here is the Particle BUT notably inserted: These Particles are of great Use in giving a Turn to Men's Expressions. This BUT turns the Sense of the Passage, and conveys to the Reader an *Idea* *W. P.* never intended; and therefore us'd it not. Again, the Words between the Parenthesis, viz. *and among them his Resurrection*, are unjustly inserted, since in the Passage cited, there is no mention made of the Resurrection, nor is it there at all treated of. Besides, instead of *W. P.*'s Words, *those Transactions*, he puts *the several Transactions*, a Fallacy we have before observed. Certainly, if *W. P.*'s Words had been in themselves erroneous, they could never have stood in need of so many Arts to pervert them.

Vind. pag. 49. "*W. Penn* (in his *Serious Apology*, &c. pag. 38. 39. Vol. II. of his Works, *Lond.* 1726.) speaks thus concerning *Jesus's Miracles*; But how weak an Argument the Doctrine of *Miracles* is, to prove the Verity of the *Christian Faith*, or Doctrine of Revelation, at this Time of Day, is best seen by considering it was *Weakness* that occasioned them: For had not the Lord *Jesus* observed the Darkeness and Carnality of *those Times* to be so great, as without reaching thro' the black Clouds of
I " their

“ their Traditions and Superstitions, by the
 “ Hand of his *Miracles*, (or visible Signs to their
 “ Understandings, or rather Senses) there was no
 “ likelihood of fastning a Conviction on them,
 “ there *never* had been need of an *external Miracle*
 “ in any such Sense. I would that the Man [his
 “ Opponent, *T. Jenner*] should know, we have
 “ received and maintained our Faith in Christ by
 “ more *noble* and *sublime* Arguments, than that of
 “ *Miracles*; namely the Truth, Reason, Equity,
 “ Holiness, and Recompence of the Christian Re-
 “ ligion; which *Miracles* can never render more,
 “ or less, Intrinsically so——not that we put
 “ a low Esteem upon *Miracles*, but *comparatively*
 “ *only*: And to say they are ceased, is in no other
 “ Sense true, than that wherein Vision or Revela-
 “ tion is; I mean, they are ceased to them that
 “ have not Faith. For many have, and do know,
 “ the Power of taking up their Sick-Beds, and
 “ walking; their Faith in God’s Power has made
 “ them whole.”

This Adversary (*Jenner*) against whom *W. P.*
 was then disputing, had asserted that *the only Sign*
and Evidence of Inspiration was Miracles; which
 Assertion *W. P.* refutes, by shewing him, that
 many, nay most, of the Prophets are not record-
 ed to have wrought any, and that it doth not ap-
 pear, that several of the *Writers* of the *holy Scrip-*
tures ever wrought so much as one *Miracle*.
 Whence he infers, that the *only Proof* of their *Wri-*
tings being divinely inspired could not be *Miracles*.
 An Inference intirely rational; as is the Para-
 graph before cited, which imports no more, than
 that the *Truth, Reason, Equity, Holiness and Re-*
compence of the Christian Religion, are more noble
 Arguments to ground the Belief of it upon, than
 the *History of Miracles* wrought Seventeen Hun-
 dred

dred Years ago in confirmation of it. Will this *Defender* of the Bishop assert the contrary? If so, he will give reasonable Cause to suspect, that he puts as low an Esteem upon the *Truth, Reason, Equity, Holiness* and *Recompence* of the *Christian Religion*, as he now pretends *W. P.* does on Miracles.

Vind. pag. 51, 52. *W. P.* is again cited thus, "In the same Page (*viz.* 38.) he uses these Words; — Throughout the whole Exercise of our Religious Life, we ascribe our Knowledge and Instruction to no other Thing, than the Discoveries or Revelation of the Spirit of God in our Hearts; — Professing our Revelation to be [a] solid and necessary Discovery from the Lord, &c."

Though our Author here would seem so strictly just in Quotation, as not to insert the Letter [a] without giving Notice; yet has he not scrupled at the same Time to pervert the whole Passage, by leaving out such preceding and subsequent Matter, as is necessary to the right Understanding of it. The Place is expressive of the *Quakers* real Sense of Revelation, so far as it relates to their daily Direction and Conduct; for which Reason I hope the Reader will excuse me, if I transcribe it at large; 'tis in Answer to the aforesaid Position of his Adversary, *That the only Sign and Evidence of Inspiration is Miracles*:

"I would, (says *W. P.*) that all should understand what we mean by Revelation, and that is this, *That from our Conviction of the least Evil, to our Redemption from it; and all the Knowledge we have of God, his Way, and good Pleasure towards us, throughout the whole Exercise of our Religious*

“ *ligious Life ; we ascribe our Knowledge and Instruc-*
 “ *tion to no other Thing than the Discoveries or Re-*
 “ *velation of the Spirit of God in our Hearts : But*
 “ *this not in a Moment, but gradually, through*
 “ *our Obedience to what we know of him. For they*
 “ *that do my Will (saith God) shall know of my Doc-*
 “ *trine, John. vii. 17.*

“ And we know not to what else we should im-
 “ pute the eagerness of some Men against this ne-
 “ cessary Doctrine of *Daily Revelation* of the Mind
 “ and will of God, *than to their greedy desire of gras-*
 “ *ping Divine Knowledge, whilst in a State of Disobe-*
 “ *dience to what they already know ; and the Impos-*
 “ *sibility of their obtaining that Heavenly Science*
 “ *in that State of Impurity, makes them so impa-*
 “ *tient, and angry, and positive in their Denials*
 “ *of it to any other : Although, if they did but*
 “ *consider, that it is the Inspiration of the Almighty,*
 “ *which gives them to understand what is Good, and*
 “ *what is Evil ; that they might do the one, and re-*
 “ *ject the other ; not a Man in the World needed*
 “ *to be long ignorant of our Meaning of Revela-*
 “ *tion. And whilst Men and Women continue*
 “ *in such Watchfulness and Obedience, they are*
 “ *daily furnished with such Discoveries from God,*
 “ *as suit their State and Condition.*

“ I know the *monstrous Conceits*, that some have
 “ of our Meaning by *Revelation*, fancying we un-
 “ derstand *Whimsical Raptures, Strange and Prodi-*
 “ *gious Trances ; but such imagine Evil of Things*
 “ *they know not : We disclaim any Share of Inter-*
 “ *est in those vain Whimsies and idle Intoxications ;*
 “ *professing our Revelation to be solid and neces-*
 “ *sary Discovery from the Lord, of those Things*
 “ *that do import and concern our daily Conditions, in*
 “ *reference*

“ reference to the Honour which is due to him, and
“ Care owing to our own Souls.

These Words are (as our Opponent says) *very plain and significant*: But what do they signify? Nothing to the Purpose for which he cites some Scraps of them: The plain Import of the Place is, that what the *Quakers* mean by the *Revelation* of the Will of God to every particular Person, is *solid and necessary Discovery from the Lord of what concerns their daily Conditions respecting their Knowledge of Good and Evil, and their Obedience or Disobedience thereunto*: That 'tis the *Inspiration* of the Almighty, which gives Men such Knowledge and Understanding of their daily Duty: That such *Inspiration* does give sufficient Evidence of it self, by the good Fruits and Effects brought forth in all those who are obedient to it: And consequently that his Adversary's Assertion, That the only Sign and Evidence of Inspiration is *Miracles*, is not true.

But from hence to infer, that *W. P.* has ALLEGORIZED AWAY the very Being of an OUTWARD CHRIST, and his distinguishing Facts, is such a far fetch'd Consequence, as, I think, no Man would have drawn, who had not been so closely attach'd to the Bishop's Cause, as to determine the maintaining his mistaken Assertions at any Rate.

Vind. pag. 55. “ *W. Penn* (in his *Primitive Christianity*, p. 97, 103) speaks thus, Christ's Ministers true *Witnesses*, they speak what they know, not by Report [i. e. the Report of the *Apostles*, and their *History* of Christ's *Resurrection* on]—The Credit of a Witness is that he has heard, seen, or handled.—I say, if Christ's Ministers are his *Witnesses*, they must know what
“ they

“ they speak ; that is, they must have *experienced*
 “ and *past through* those *States* and *Conditions* they
 “ preach of ; — Or, they are *Thieves* and
 “ *Robbers.*”

He that shall compare this Quotation with *W. P's Works*, Vol. II. pag. 871. in the 10th Chapter of his *Primitive Christianity*, will find it to be artfully misrepresented. The first Part of it, *viz. Christ's Ministers*, True Witnesses, *they speak what they know*, not by Report, is but the Title of the Section, wherein *W. P.* treats not of the *History of Christ's Resurrection*, but of the Experience of the Work of Sanctification, by the Spirit of Christ, which he says, True Ministers are to witness in themselves, and to know the practical Truths of Religion in their own Experience, before they go forth to preach them to others.

That the Reader may have a clear Idea, as well of *W. P's* real Sense, as of this *Defender's* Per- version of it, I shall transcribe the Section, with the preceding and following ones: *viz.*

“ §. 3. This [*viz. that Ministers are to be*
 taught themselves by the Spirit of Christ before
 they teach others] “ was recommended to the
 “ *Corinthians* by the Apostle Paul, 1 Cor. xiv.
 “ that they should speak *as they were moved*, or
 “ *as any Thing was revealed* to them by the Spi-
 “ rit, for the Edification of the Church ; for,
 “ says he, *Ye may all prophesy* ; that is, ye may
 “ all preach to Edification, *as any Thing is reveal-*
 “ *ed to you*, for the Good of others, *and as the*
 “ *Spirit giveth Utterance.* And if the Spirit must
 “ give Christ's Ministers their Utterance, then
 “ those that are his, are careful not to utter any
 “ Thing

“ Thing in his Name to the People without his
 “ Spirit ; and by good consequence, they that
 “ go before the true Guide, and utter Words
 “ without the Knowledge of the Mind of the Spi-
 “ rit, are none of Christ’s Ministers : Such, cer-
 “ tainly, run, and God has not sent them, and
 “ they cannot profit the People. And indeed
 “ how should they, when it is impossible, that
 “ mere Man, with all his Parts, Arts and Ac-
 “ quirements, *can turn People from Darkneſs to*
 “ *Light, and from the Power of Satan to God,*
 “ which is the very End and Work of the Gospel
 “ Ministry. It must be inspired Men, Men gift-
 “ ed by God, taught and influenced by his Hea-
 “ venly Spirit, that can be qualified for so great,
 “ so inward, and so spiritual a Work.

“ §. 4. *Ministers of Christ are his Witnesses,*
 “ and the Credit of a Witness is, that he has *heard,*
 “ *seen or handled :* And thus the Beloved Disciple
 “ states the *Truth and Authority of their Mission*
 “ and *Ministry ;* 1 John i. 1, 3. *That which*
 “ *we have heard, which we have seen with our Eyes,*
 “ *which we have looked upon, and our Hands have*
 “ *handled, that declare we unto you, that your Fel-*
 “ *lowship may be with us, and truly our Fellowship*
 “ *is with the Father, and with his Son Jesus Christ.*
 “ I say, if Christ’s Ministers are his *Witnesses,*
 “ they must know what they speak ; that is, they
 “ must have experienced, and passed through
 “ those *States and Conditions,* they Preach of, and
 “ practically know those Truths they declare of
 “ to the People, or they come not in by the Door,
 “ but over the Wall, and are *Thieves and Robbers.*
 “ He that has the Key of *David* comes in at the
 “ Door, Christ Jesus, and has his *Admission and Ap-*
 “ *probation* from him, *is anointed* by him, the alone
 “ *High Priest* of the Gospel-Dispensation. He it is
 “ that *Breaths,* and *lays his Hands,* upon his own
 “ Ministers ;

“ Ministers ; he anoints them, and recruits their
 “ Cruse, and renews their *Horn* with *Oil*, that
 “ they may have it fresh and fresh, for every
 “ Occasion and Service he calls them to, and en-
 “ gages them in.

“ §. 5. Nor is this all, *but as they receive free-*
 “ *ly, freely they Give* : they do not Teach for Hire,
 “ Divine for Money, nor Preach for Gifts or Re-
 “ wards. It was Christ’s Holy Command to his
 “ Ministers to give *freely*, and it is our Practice.
 “ And truly we cannot but admire that this
 “ should be made a Fault, and that Preaching for
 “ Hire should not be seen to be one ; yea, a *Mark*
 “ of False Prophets, when it has been so frequent-
 “ ly and severely cried out upon, by the True
 “ Prophets of God in former Times. I would
 “ not be uncharitable, but the Guilty are desired
 “ to call to mind, who it was that offered Mo-
 “ ney to be made a Minister, and what it was
 “ for ; if not to get Money and make a Trade or
 “ Livelihood by it ; and what Answer he met
 “ with from the Apostle *Peter*, *Acts* viii. 18, 19,
 “ 20. The Lord *Touch* the Hearts of those that
 “ are giving Money to be made Ministers, in or-
 “ der to live by their Preaching, that they may
 “ see what Ground it is they build upon, and re-
 “ pent, and turn to the Lord, that they may find
 “ Mercy, and become living Witnesses of his
 “ Power and Goodness in their own Souls ; so
 “ may they be enabled to tell others *what God has*
 “ *done for them*, which is the *Root* and *Ground* of
 “ the true *Ministry* ; and this Ministry it is that
 “ God does Bless. I could say much on this Sub-
 “ ject, but let what has been said suffice at this
 “ Time, only I cannot but observe, that where
 “ any Religion has a strong Temptation of Gain
 “ to induce Men to be Ministers, there is a great
 “ Danger

“ Danger of their running faster to that Calling,
“ than becomes a true Gospel Minister.”

I now appeal to the intelligent Reader, whether he can find in all this Discourse of *W. P.* the least Tendency to a *Disbelief* of the *Report* of the *Apostles* concerning *Christ's Resurrection*, or any Appearance of *allegorizing away* the *History* of it? But though the whole of it has really nothing in it to the *Defender's* Purpose, yet his Quotation from it shews that he could wish it *Heretic*. From his particular Pique at this Passage, which so scripturally recommends to Ministers a Preaching freely, from a Sense of what they witness in themselves, one may suppose, without Breach of Charity, that if himself be a Preacher, he neither does it *from his own Experience*, nor yet *without Price*.

Vind. pag. 56. “ *W. Penn* (in his *Invalidity* of
“ *J. Faldo's Vindication*, pag. 369, 370, &c.)
“ explains and confirms the true Sense of what
“ has been now cited about *Christ's Resurrection*;
“ namely, when he interprets *1 Cor. xv. 35, 44,*
“ &c. which is a Description of the *Resurrection*
“ of our Bodies, only of the *Spiritual State* of the
“ Soul in *this Life*. Says he, I do utterly deny
“ that this Text is concerned in the *Resurrection* of
“ Man's carnal Body at all.— And again, I say
“ this does not concern the *Resurrection* of carnal
“ Bodies, but the *two States* of Men under the
“ *first and second Adam*; Men are sown into the
“ World *Natural*, so they are the Sons of the
“ *first Adam*; but they are raised *Spiritually*, thro'
“ him who is the *Resurrection* and the Life, and
“ so they are the Sons of the *second Adam*—who
“ came to raise up the Sons of the *first Adam* from
“ their *dead* to his *living*, their *Natural* to his
“ *Spiritual State*. &c.”

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However

However this Author, after his usual manner, endeavours here to mislead his Reader into a Mistake of *W. P.*'s Meaning, as if he had interpreted the whole *Description of the Resurrection* in 1 Cor. xv. *only of the spiritual State of the Soul in this Life*; yet 'tis evident by *W. P.*'s Works, Vol. II. pag. 438. that such Interpretation is limited only to the 44th and the five following Verses, and 'tis as evident, that he understands other Parts of the same Chapter to have Relation to the *Resurrection of the Body*, and accordingly cites the same in Opposition to his Adversary's Notion of the *Identity* or *Numericalness* of Men's carnal Bodies at the Resurrection. So that this Author's pretended Consequence, pag. 57. of *W. P.*'s having *subverted the Faith of Christ's* literal Resurrection, *as far as it depends on the Account of it by St. Paul in this famous Chapter*, is without any real Foundation; since *W. P.* as well as himself, understands that Part of the Chapter, wherein he says, *the Apostle establishes a strict Connection between the Resurrection of our Bodies, and the Resurrection of the Body of Christ*, literally to relate to a bodily Resurrection, though not strictly and properly of the very same Numerical Carnal Body: For that was the Point in Dispute betwixt him and *Faldo*, whose carnal Notion of the Resurrection he substantially confutes both by Scripture and good Authorities: See his Works Vol II. pag. 436. to 442. But he doth not in the least oppose the Apostolick Account of the *Resurrection of the Dead*, 1 Cor. xv. though he might reasonably think that the warm Disputes among Christians about the *manner of Bodies* at the Resurrection, have little Tendency to Edification, concerning which he thus expresses himself, pag. 442.

“ The

“ The *Resurrection* we own, and for the Man-
 “ ner of it, we are not inquisitive ; and as I told
 “ him before, so again, Because these Things run
 “ Men into unprofitable Questions, and a Philo-
 “ sophical Way of Discoursing, no Way tending
 “ to God’s Honour, nor the Soul’s Profit and
 “ Comfort ; I shall decline any farther or nicer
 “ Disquisition, and content our selves with this,
 “ *That if we Live Holily we shall Die Happily ;*
 “ *and if we walk in His Fear, we shall Depart in*
 “ *His Favour ; and at being Unclothed of Mortality,*
 “ *we shall be Clothed on with Immortality and Eter-*
 “ *nal Life : For God will raise such into Immor-*
 “ *tal Life and Glory, who truly Die in the Lord.*
 “ But we cannot but take Notice of the Subtilty
 “ of God’s Enemy, who, by casting Curious, In-
 “ tricate, and unprofitable Questions, about what
 “ Bodies the Dead shall rise with, and bringing
 “ us under Vulgar Reflections by not consenting
 “ thereto, endeavours to divert the Minds of Peo-
 “ ple from our most frequent and fervent pressing a
 “ Part in the First *Resurrection*, that only Saves
 “ from the Power of the Second *Eternal Death* ; of
 “ which let my Reader receive this Friendly War-
 “ ing ; for besides that it is a *Satanical Decoy*,
 “ *Thou Fool* belongs to none more, than him, who
 “ acquiesces not with all humble and contented Sub-
 “ mission in the Good Will of God, whose Will be done
 “ in Earth as it is in Heaven.”

Vind. pag. 68. The *Defender* concludes his
 Observations on the Third Class of Testimonies,
 thus, “ If any Reader desires farther Satisfac-
 “ on about the *Quaker’s* allegorizing away, and
 “ thereby really evacuating, the *Life, Sufferings,*
 “ *Death,* and other distinguishing *Facts* of the
 “ *Outward Christ*, I refer him to *W. Penn’s Chri-*
 “ *stian Quaker* (c. xvii. pag. 150, 151, &c.)
 “ which

“ which after so numerous a Train of *Testimonies*,
 “ I think it superfluous to transcribe.”

Upon perusal of the Chapter refer'd to, I cannot discern that *W. P.* has either *allegoriz'd* away, or *evacuated* any one Fact of the *Outward Christ*: But if the Reader shall desire farther Satisfaction concerning his *real Belief* of, and *ample Confession* to, the *Life, Sufferings, Death*, and other distinguishing *Facts* of the *Outward Christ*, I also refer him to his *Christian Quaker*, cap. xviii. (in the 1st Volume of his Works, pag. 575, 576, 577, 578, 579, 580, 581.) which after so large a Collection of Testimonies as I have before made, I think superfluous to transcribe.

We are now come to the *Defender's Fourth Class* of *Testimonies*, wherein he places *W. P.* among those *Leading Quakers*, “ who, [as he says] deny the *Holy Scriptures* to be the *Rule of Christian Faith and Manners*; and who vilify and treat them with Contempt, as compared with the *Light within*, which, according to them, is the *Supreme Rule and Judge*.”

His Quotations under this Class from *W. P.* are taken out of a small Tract at the End of his *Christian Quaker*, intituled, *A Discourse of the General Rule of Faith and Practice*. Which Discourse is in the Collection of his Works, Vol. I. from pag. 591. to pag. 608.

That our Reader may have a right Understanding of *W. P.*'s real Sense in the present Case, which this Author takes care to conceal, 'tis necessary that he observe a Distinction which *W. P.* strictly keeps through this whole Discourse, between A *RULE of Faith and Practice*, and The
 RULE,

RULE, or, *The general Rule of Faith and Practice.*
Which Distinction he thus expresses, pag. 599,

“ A RULE and THE RULE are two Things, by
“ *The Rule* of Faith and Practice, I understand,
“ *the Living, Spiritual, Immediate, Omnipresent,*
“ *Discovering, Ordering Spirit of God:* And by
“ *A Rule*, I apprehend some Instrument by and
“ through which this *Great and Universal Rule*
“ may convey its Directions. Such a *Subordinate,*
“ *Secondary and Declaratory Rule*, we never said,
“ several Parts of Scripture were not.” So that
he admits the Scriptures to be A RULE of *Faith*
and *Practice*; as his constant Appeal to them
through the whole Course of his Writings doth de-
monstrate beyond all reasonable Exception. But
he does not allow them to be THE RULE, *i. e.*
THE ONLY RULE, or GENERAL RULE of *Faith*
and *Practice*. What he means by *The General*
Rule, which he says the Scriptures are not, ap-
pears in the Beginning of his Discourse, where he
thus describes it, pag. 591. “ By *General Rule*,
“ &c. (says he) we understand, that *constant*
“ *Measure or Standard, by which Men in all A-*
“ *ges have been enabled to judge of the Truth or Er-*
“ *ror of Doctrines, and the Good or Evil of*
“ *Thoughts, Words and Actions.*” In this Sense he
is always to be understood when he uses the Term
THE RULE, as appears pag. 593. where in An-
swer to this Objection, *But is not the Scripture the*
Rule, &c. of our Duty? He replies thus; “ If
“ THE RULE, then *The General Rule*: For what-
“ soever is *The Rule* of Faith and Life, excludeth
“ all other from being *General*, they being but
“ particular in respect of it self; therefore not
“ THE RULE, though A RULE of Faith and
“ Life.”

Let

Let the Reader duly observe this just Distinction of *W. P's*, and he will clearly see through the Mist our Author has rais'd, by his Scraps of Quotations on this Head, which we shall now go on to examine separately.

1. *Vind.* pag. 68. “ *W. Penn* (in his *General Rule of Faith and Practice* pag. 211. *Lond.* 1699.) speaks thus, No Book, Writing, or Engraving, on visible and perishable Matter, *can be the Rule now.* — The Rule must be *inward and Spiritual*, which *no mere Book* can be”

I shall now transcribe the whole of *W. P's* Argument whence this Quotation is extracted, from his Works, (Vol. I. pag. 593, 594.) which is this, “ I have several Reasons to offer, why they [the Scriptures] cannot be THE RULE of Faith and Life. &c. If now *the Rule*, then ever *the Rule*; But they were not ever the Rule; and therefore they cannot now be *the Rule*. That they were not ever *the Rule* is granted: But that they are not therefore now *the Rule* may be by some denied; which I shall prove thus. If the Faith of God's People in all Ages be of *One Nature*, then the Rule but of *One Nature*: But clear it is, *Heb. xi.* The Faith has been but of *One Nature*. In short, If the holy Ancients had Faith before they had or wrote Scripture, they had a Rule before they had or wrote Scripture; for where Faith is, there is a Rule for that Faith. And if the Faith be of *One Nature*, *the Rule* is of *One Nature* also. And since the Faith is *Inward*, and *Spiritual*, begotten of the Immortal Word, in which is Life, and that Life the Light of Men, and that this Word of Light and Life was *the Rule* then; no Book Writing, or Ingraving on
“ visible

Of the Charge of Deism.

71

“ visible and perishable Matter, *can be the Rule*
“ *now.*

“ Again, such as the Faith is, such must the
“ Rule be: But the Faith is as before, *Inward*
“ and *Spiritual*, which no *Mere Book* can be.”

Let the Bishop's *Defender* fairly confute this Argument; or prove, if he can, that any Book, Writing, or Engraving, was the Saints Rule in all Ages: Or that a *mere Book* can be an Inward and Spiritual Thing.

2. *Vind.* pag. 68. “ *W. P.* (*Ibid.* pag. 212)
“ says, *The Scriptures* are not *perfect*; and if im-
“ perfect, how can they be *the Rule of Faith*,
“ since the Rule of Faith must be *perfect*.”

And is not this true in the Sense *W. P.* speaks it, and undertakes to prove, viz. *That they are imperfect as to Number*: Does he not shew that many Scriptures, mentioned in those we have, are not now extant? Does he not therein speak the very Truth, or can this Author produce them? If so, the World will be infinitely oblig'd to him for his Discovery.

3. *Vind.* pag. 69: “ *Ibid.* pag. 213. They
“ [the *Scriptures*] were *occasional* Writings—
“ and not such a *RULE*, which ought to be plain,
“ proper and intelligible.”

W. F.'s real Argument, (*Works*, Vol. I. pag. 594.) is thus; “ My Third Reason is this, The
“ *Scriptures*, however Useful to Edification and
“ Comfort, seem not in their own Nature and
“ Frame to have been compil'd and delivered as
“ the *General Rule* and *Intire Body of Faith*, but
“ rather

“ rather written upon particular Occasions and
 “ Emergencies. The Doctrines are scattered
 “ throughout the Scriptures, insomuch that those
 “ Societies who have given forth Verbal Confessi-
 “ ons of their Faith, have been necessitated to
 “ tofs them to and fro, search here and search
 “ there, to lay down this or the other Principle;
 “ and then as like the Original Text as their Ap-
 “ prehensions can render it : Whereas, were it as
 “ plain and distinct as the Nature of a Rule
 “ requires, they need only to have given their
 “ Subscription for a Confession. Besides, here
 “ they are *Proper*, there *Metaphorical* : In one
 “ Place *Literally*, in another *Mystically* to be ac-
 “ cepted : Most Times Points are to be prov’d by
 “ comparing and weighing Places coherent;
 “ where to allude aptly, and not wrong the Sense,
 “ is *Difficult*, and requires a clear and certain Dis-
 “ cerning, notwithstanding the Clamours upon
 “ us about Infallibility. Now from all this,
 “ with abundance more that might be said, plain
 “ it is that the Scriptures are not plain, but to the
 “ Spiritual Man : Thus *Peter* said of *Paul’s* Writ-
 “ ings, that *in many Things they were hard to be*
 “ *understood* : Therefore not such a Rule which
 “ ought to be Plain, Proper and Intelligible.”

This intire Argument we also submit to our
 Opponent’s Confutation.

4. *Vind.* pag. 69. “ *Ibid.* pag. 214. The
 “ Scriptures no where say of themselves, that
 “ they are the Rule of Faith and Life.”

If this Author will assert they do, let him pro-
 duce the Text.

5. *Vind.*

5. *Vind.* pag. 69. “ *Ibid.* pag. 215. How
 “ shall I be assured that these Scriptures came
 “ from God? ———If they are to be tried by the
 “ Spirit, [as *W. P.* endeavours here to prove they
 “ must be] then it is most congruous to call the
 “ Spirit by way of Excellency, and not the
 “ Scriptures, the Rule. [Here *W. P.* argues
 “ from the Loss of the Original Scriptures, and
 “ the various Readings of Copies, and the Diffe-
 “ rences of Translations, that the Scriptures are
 “ not the Rule, in the very same manner as the
 “ Deists usually do; whose fallacious Reasonings
 “ he here transcribes; and he falsely asserts, (with
 “ Mr. Hobbs, &c.) that they were not *Authen-*
 “ *tick*, till they were declared so in the Council of
 “ *Laodicea*, i. e. 360 Years after Christ.]

The Paragraph in *W. P.*'s Works, Vol. I. pag.
 595. whence this Quotation above is taken, runs
 thus, “ How shall I be assured that these Scrip-
 “ tures came from God? I am bound to try all
 “ Things: If all Things, then them amongst the
 “ rest. I would fain know what I must try
 “ them with? With the Scriptures? Then the
 “ Scriptures must be the Rule of my Examination
 “ and Faith concerning themselves, which is im-
 “ proper: If with the Spirit that gave them forth,
 “ which searcheth the deep Things of God, (a
 “ Measure of which is given to me to profit with-
 “ al) then is it most congruous to call the Spirit,
 “ by way of Excellency, and not the Scriptures,
 “ the Rule.”

Does *W. P.* here cast the least degree of Con-
 tempt upon the Scriptures? Does he not acknow-
 ledge, that *the Spirit which searcheth the deep*
Things of God, gave them forth? Is not that the
 very Foundation of his Argument? And is not

the Consequence he deduces so evident, that this *Defender* himself does not attempt to confute it? Nor indeed does he say a Syllable in disproof of the Arguments in the next Paragraph, where, he tells us, that *W. P.* argues in the same manner as the *Deists* usually do. Methinks he passes too great a Compliment on the *Deists*, in attributing to them such Reasonings as he has not confuted. He is also pleased to tell us, that *he W. P. falsely asserts* [with Mr. *Hobbs*, &c.] that they [the Scriptures] were not Authentick till they were declar'd so in the Council of *Laodicæa*. This is a grand Mistake, for *W. P.* asserts no such Thing: He indeed asserts, that we read they were first declar'd Authentick by a publick Canon in the Council of *Laodicæa*; but he is very far from asserting that they were not Authentick before; for he always held and acknowledged the holy Scriptures to be given forth by Divine Inspiration, as we have before abundantly demonstrated; and consequently that they were Authentick, and of Divine Authority, from the Time they were at first written: Nor did he pay such Deference to Councils, or their Canons, as to suppose the Authority of Holy Writ to have any Dependence on their Determinations. No; the Holy Scripture, as given forth and confirm'd by the Holy Spirit, would have been Authentick, and its Authority undoubted, with him, though all the Councils and Canons in the World had determined the contrary:

6. *Vind.* pag. 69. “ *Ibid.* p. 217. *W. P.* says,
 “ The Scriptures were not rightly discerned and
 “ collected by Tradition — And again, The Ca-
 “ non is uncertain, as is likewise, the Difference
 “ of Canonical and Apocryphal Scripture, [all which
 “ are well known to be the common, tho’ weak,
 “ Topicks of Infidels against the Scriptures.]

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I do not find these to be W. P's express Words ; however he does say [Works Vol. I. pag. 596.] thus, " Sure it is that some of the Scriptures taken in by one Council for *Canonical*, were rejected by another as *Apocryphal*, and that which was left out by the Former for *Apocryphal*, was taken in by the Latter for *Canonical*. Now, visible it is that they contradicted each other, and as true that they both erred, respecting the present Belief : For your *Canon* and *Catalogue* vary from theirs, and, let me say without Offence, from any *Catalogue* you can produce. Behold the *Labyrinth* of *Incertainties* you run your selves into, who go from *that Heavenly Gift in your selves*, by which the Holy Scriptures are truly Discerned, Relished and Distinguished from the Inventions and Abuses of Men ! "

In all this W. P. has not a Syllable against the Divine Authority of the *Holy Scriptures*, but against the Authority of their Determinations, who so contended with, and contradicted each other, about them. If W. P. has not given a true Account of those *Councils*, let this Author shew his better Knowledge in Antiquity, by proving the Certainty of the *Canon*, and the Unity and Unanimity of Councils concerning it. This, I conceive, he will find to be much more difficult, than 'tis to charge W. P's Arguments with *Weakness*, or their Author with *Infidelity*.

7. *Vind.* pag. 70. " *Ibid.* pag. 221. Does the Declaration [*i. e.* of the *Spirit* in the Scripture] jarr, or make weak that from whence it came ? Or because of God's *Condescension* for a Time to external Mediums [*i. e.* the *Scriptures*]

“ here spoke of] shall they turn the *Light* and
 “ *Spirit* out of the Office of *Rule* and *Judge*? ”

Why are these *Queries* quoted? Is it to shew the Man, whose whole Discourse imports a *Negative* Answer, *heterodox*? Will this *Defender* himself answer them affirmatively? If so, 'twill lie upon him to prove that the *Scripture* makes weak the *Spirit* it came from; and that the *Scripture* has turn'd the *Light* and *Spirit* out of the Office of *Rule* and *Judge*. Has he in the least invalidated W. P's Arguing on this Head, Part of which I shall transcribe; Works, Vol. I. pag. 597. “ Certainly, *says he*, it can never be, that *Scripture* should impeach the *Light* of *Insufficiency*, when that very *Scripture* is but the *Mind* and *Teachings* of the *Divine Light*, in others, declared or recorded. Does the Declaration jarr. or make weak that from whence it came? Or because of God's *Condescension* for a *Time* to external *Mediums*, shall they turn the *Light* and *Spirit* out of the Office of *Rule* and *Judge*? Or is it to lay down *Instituted Religion*, as some ignorantly talk, to press after that which was before, and ends those *Temporary Things*? The *Law outward as a Rule* was but as *Moses till the Son* came. *The Servant abideth not in the House for ever*. The written *Law* held it's Place but till the inward arose in *more Glory and Brightness*, or rather, till People became more capable of being turned to it, and living with and in it? *In those Days*, saith the Lord, *I will write my Law in their Hearts*, &c. They who say otherwise of *Scripture*, do pervert and abuse it; for there is nothing more clearly laid down in it, from *Beginning* to *End*, than the *Rule* and *Reign of the Spirit*. *My Kingdom*, said Christ, *is not of this World*. Again, *The Kingdom of God*

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Of the Charge of Deism.

77

“ is within : I will write my Law in their Hearts,
“ and place my Fear in their Inward Parts. All thy
“ Children shall be taught of the Lord, and in Right-
“ eousness shall they be established. I will pour out of
“ my Spirit on all Flesh. The Grace of God that
“ brings Salvation, hath appeared to all Men, teach-
“ ing, &c.

8. *Vind.* pag. 70. “ *Ibid.* pag. 222. Christ left
“ nothing in writing for the Rule of Faith and
“ Practice that we hear of. And doubtless had
“ he intended the Rule of his Followers to have
“ been a written Rule, he would have left it upon
“ Record with all Punctuality, This must be be-
“ lieved, and That done on pain of Eternal Death.
“ Nor did his Followers write in the Method of a
“ Rule, as the Law was written ; nor did they so
“ call or recommend what they writ.”

Will this Author maintain the contrary ? Will
he assert that Christ himself left any Thing in
writing for the Rule of Faith and Practice ? Or,
that his Followers did write in the Method of a
Rule after the manner of the Law of Moses ?
When he shall have fairly prov'd this, and con-
futed *W. P's* Reasons immediately following this
Quotation in Vol. I. of his Works, pag. 597, 598.
he will have perform'd something worth Notice :
But till then, the Passage cited can do him no
real Service ; nor conduce a Tittle to the Point
he brings it for.

9. *Vind.* pag. 70. “ The Scriptures are uncertain
“ upon their [i. e. the Protestant] Foundation,
“ but not upon ours : Doth our manifesting their
“ Faith concerning the Scriptures, to be ground-
“ ed upon their own Imaginations or Human
“ Traditions, make void the Scriptures, or render
“ them

“ them *uncertain*? By no means, for we would
 “ have them receiv’d *upon the Spirit’s Testimony and*
 “ *Evidence*, which gave them forth.”

Those Words [i. e. the *Protestant*] are unjustly inserted; for *W. P.* doth not say, that the Scriptures are uncertain upon the *Protestant* Foundation, but upon *their Foundation* who would render the *Quakers* odious to all *Protestants* by misrepresenting them. For, the *Protestant* Foundation he evinces to be the same which himself builds upon, viz. *That the Scriptures are to be receiv’d upon the Spirit’s Testimony and Evidence which gave them forth.* Of which Mind, he shews that the most approved *Protestants* were; in Proof whereof he produces the Testimonies of *Erasmus, Luther, Peter Martyr, H. Bullinger, Calvin, Beza, W. Tindal, Bishop Jewel*, and others. See his Works Vol. I. pag. 599, 600.

10. *Vind.* pag. 70, 71: “ *Ibid.* p 226. That
 “ one Age of Christianity should have *one* Rule,
 “ and another Age *another* Rule; that [the *A-*
 “ *postolical* Age] the *Spirit*, and this but the *Let-*
 “ *ter*, is more than any Man can prove.” The
 most effectual Way for this Author to manifest
W. P.’s Mistake in this Point, would be, to prove
 what he asserts no Man can.

11. *Vind.* pag. 71. “ *Ibid.* pag. 227. I read
 “ the *History* of such Things; [the Doctrines of
 “ *Cbrist*] this saves not; *neither can the History*
 “ *be the Rule leading into the Mystery.* That be-
 “ longs only to the *Spirit* that *searcheth out the*
 “ *deep Things of God.* Consequently the *Spirit*,
 “ and not the *Scripture*, is the Rule for so believ-
 “ ing and living.

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Can any Thing be more agreeable to Scripture than this? Does not the Scripture hold forth Salvation by Christ alone? Then certainly not by merely *reading* the *History* of him. Does not the Apostle *Paul* tell us, that *The Things of God knoweth no Man, but the Spirit of God.* 1 Cor. ii. 11. Did not Christ promise his Spirit to guide into all Truth? But our Author's Business is to amuse the Reader with a Number of Quotations, for which Reason he also adds the next, *viz.*

12. *Vind.* pag. 71. “ *Ibid.* pag. 232. *Object.*
“ But if God had not *revealed* those Things that
“ are in the Scripture by it to us, how could
“ they have been known by us? *Answ.* They
“ were known by the *Light* and *Spirit* of Christ
“ before they were written, &c.”

This is certainly true: Will this *Defender* deny it? Will he say that the Apostles writ they knew not what? Or that they did not receive their Knowledge from the *Spirit* of Christ? These are the plain Consequences of denying *W. P.*'s Assertion in this Place, and would import a gross Contempt of the *Scriptures*, or a plain Denial of their being given by the Inspiration of the *Holy Spirit*:

13. *Vind.* pag. 71. “ Were the *History* of the
“ Transactions of Christ and his Followers want-
“ ing,——and that the Lord saw it *needful* to
“ acquaint Mankind therewith, no doubt but the
“ *Light* and *Spirit*——would have supplied that
“ Want, &c.——*Again,* It does not follow be-
“ cause every Man has a Measure of Light to in-
“ form and rule him, that therefore he must needs
“ know all which that Light knows, or is able
“ to reveal to him.” [But how inconsistent this
“ is with the Reason of the pretended *Infallibility*
“ of

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“ of the *Quakers*, namely, because they have an
 “ *infallible Spirit*, which knows *all Things*, is
 “ very evident.”]

The former Part of this Citation is not liable to any just Exception ; I shall give the Reader a clear View of it, by transcribing the whole Passage from *W. P's Works* Vol. I pag. 601, 602. where he answers an Objection thus,

“ *Obj. But this Light you speak of, could not*
 “ *tell you which Way Sin came into the World :*
 “ *That their was an Adam and Eve, that they fell*
 “ *after that Manner, and that Sin so entered the*
 “ *World : that Christ was born of a Virgin, Suffered*
 “ *Death, and Rose again: That you ought not to*
 “ *Swear in any Case. &c. if the Scriptures had not*
 “ *told you so.*

“ *Ans. That is boldly said. But consider*
 “ *well ; Moses, says the Vulgar Opinion, had*
 “ *that Account of the Creation, above Two*
 “ *Thousand Years after it, by Revelation, which*
 “ *we find in Genesis. Now that there could be no*
 “ *Revelation without this Divine Light or Spirit,*
 “ *which is the Life of the Eternal Word, must*
 “ *needs be granted ; For saith the Apostle Paul,*
 “ *the Spirit of God Only knoweth the Things of God ;*
 “ *and whatever makes manifest is Light ; and*
 “ *that the Spirit and Light are One, though Two*
 “ *Names, has been sufficiently evidenced already.*
 “ *If then it was This Light of the Eternal Word,*
 “ *that delivered those past Things to Moses,*
 “ *and gave that Prospect of future Things to the*
 “ *Prophets, as no Doubt it was, if the Scripture*
 “ *be Credible, then to say, The Light or Spirit*
 “ *could not do it, is Blasphemous as well as ab-*
 “ *surd. Again, To argue, because the Light*
 “ *does*

“ does not Reveal every Circumstance of History
 “ to each Individual that hath already an Account
 “ thereof, therefore it could not, is Unreasonable.
 “ Were the History of the Transactions of Christ
 “ and his Followers wanting, as before *Moses* was
 “ that of *Adam* and his Posterity, and that the
 “ Lord saw it needful to acquaint Mankind there-
 “ with, no Doubt but the Light and Spirit which
 “ Revealed the Account of the Creation, above
 “ Two Thousand Years after, to *Moses*, and fore-
 “ told several Hundred Years many of those
 “ Transactions of Christ by the Prophets, would
 “ also have supplied that Want: But inasmuch as
 “ an Account is extant, and therefore not needed,
 “ that Objection is Vain.”

As to the latter Part of this Quotation, 'tis as evidently true, as his Comment upon it is impertinent, being grounded only on a mistaken Notion of his own, about the *Quakers* Pretences to *Infallibility*.

14. *Vind.* pag. 72. “ *Ibid.* pag. 237. *W. P.*
 “ attempts to prove at large, That the *Light* and
 “ *Spirit within* the *Heathens*, was sufficient to di-
 “ scover these Things (*viz.* the *Fall of Adam*,
 “ *Christ's Birth, Sufferings, &c.*) from the *Sibyl-*
 “ *line* Prophecies, &c. [See abundantly more
 “ upon this Topick in his *Christian Quaker*, c. xii.]

And what then? Does his asserting the Sufficiency of the *Spirit* in any wise lessen the Authority of Scripture? Surely not: Will this Author say, that the Spirit of God is not as sufficient now as ever? Or that the being of *Scripture* hath detracted from the *Ability* of the *Holy Spirit* which gave it forth? *W. P.* knew better than to exalt the *Holy Scriptures*, by debasing the Authority of the

Spirit they proceeded from: Whoever shall impartially peruse that excellent Tract of his, called the *Christian Quaker*, will find, that he establishes a perfect Harmony between the Universal and Immediate Teachings of the *Holy Spirit* in all Ages and Places, and the particular Heavenly Precepts and Instructions deliver'd by the same Spirit through the Pen-men of the *Holy Scriptures*. See his Works Vol. I. from pag. 521. to p. 608.

15. *Vind.* pag. 72. “ *W. Penn* (in the Conclusion of his *Judge of Controversies*, pag. 243, 245, 249, &c. where he uses none but the *Popish* Arguments of the *Necessity* of an *infallible Judge*, as applied to the Spirit) plainly denies the *Scripture* to be the *Judge* of Controversy. — Says he, “ The Judge of the Mind, or Meaning of Scripture, is both an *only* and *infallible* Judge. — *Immanuel* admits not of any Book, or *literal Rule* or *Judge*, to come between that In-dwelling Spirit of Light, Life and Wisdom from God, and the Soul, as its Rule of Faith and Practice.”

W. P.'s Discourse on this Head is very instructive, I shall therefore transcribe it from his Works, Vol. I. pag. 605.

“ Obj. *But is not the Scripture the Judge of Controversie?* ”

“ *Answ.* How can that be, since the Question most Times arises about the Meaning of Scripture? Is there any Place tells us, without Interpretation, whether the *Socinian* or *Trinitarian* be in the Right, in their differing Apprehensions of the *Three that bear Record*, &c. Also the *Homousian* and *Arrian*, about *Christ's Divinity*;
“ or

“ or the *Papists* or *Protestants* about *Transubstan-*
 “ *tiation* ? If then Things are left undefined and
 “ undetermined, I mean Literally and Expressly,
 “ in the Scripture ; and that the Question arises a-
 “ bout the *Sense of Words*, doth the Scripture de-
 “ termine which of those Interpreters hit the
 “ Mark ? As this is not Reasonable to think, so
 “ must it be acknowledged, that if Interpretation
 “ decide the Matter in Controversie, then not
 “ the Scripture, but the *Interpreter* must be the
 “ Judge.

“ Now this Interpreter must either interpret by
 “ his own meer Wisdom or Spirit, called by the
 “ Apostle, 1 Cor. ii. 11. *the Spirit of a Man*,
 “ who by weighing the Text, consulting the In-
 “ tent of the Writer, comparing Places together,
 “ gives the Judgment which the Scripture does
 “ not give of it self ; or, from the Spirit of God,
 “ which gives Understanding, as *Job xxxii. 8.* and
 “ as the same Apostle saith, in the same Place,
 “ *Searcheth the Deep Things of God.* If the first,
 “ then a *Fallible* ; if the last, then an *Infallible*
 “ Judge.

“ I would fain know, whether it was the Scrip-
 “ ture or the Holy Ghost that presided among
 “ the Apostles, when they were come together,
 “ *Acts xv.* when they said, *It seemeth Good to the*
 “ *Holy Ghost and to us, &c* If the Holy Ghost,
 “ then pray give us a plain Scripture to prove we
 “ are to have another Judge now ; if that cannot
 “ be done, then we must have the *Same*, and con-
 “ sequently an *Infallible Judge*, viz. *The Spirit of*
 “ *Truth, which leads Christians into all Truth, and*
 “ *is given of God, by Christ, for that very End.*—

Pag. 607. " To conclude, *Emmanuel*, a
 " Word suited not only to that Appearance, but
 " the whole Dispensation of the Gospel, imports,
 " *God nigh to, or with Men : The Tabernacle of God*
 " *is with Men : He will dwell in them, and walk in*
 " *them : They shall be all Taught of me, and in Right-*
 " *eousness shall they be establisht :* That is, by the
 " Spirit of his Son. And this admits not of any
 " Book, or Literal Rule or Judge, to come be-
 " tween that indwelling Spirit of Light, Life and
 " Wisdom from God, and the Soul, as it's Rule
 " of Faith and Practice.

" And because it is the unutterable Goodness of
 " God to People in these latter Days, as the Sum
 " of Scripture-Prophecy, thus to make known him-
 " self ; we are incessant in our Cries unto them,
 " that they will turn their Minds Inward (now a-
 " broad, and taking up their Rest in the External
 " of Religion) that they may bear *his Heavenly*
 " *Voice and Knocks, and let him in, and be taught of*
 " *him to know and do his Will*, that they may come
 " to be Experienced and Expert in the School of
 " Christ : *For never Man spake and taught, as he*
 " *livingly speaks and teaches in the Consciences of those*
 " *who diligently bear him, and are willing to be*
 " *taught of him the Knowledge of his Ways.* The
 " Priest was outward, but he is now Inward ; the
 " Law outward, but it is now Inward : *And now*
 " *he is no more a Jew that is one outward, nor that*
 " *Circumcision which is outward in the Flesh ; but*
 " *he is a Jew who is one inwardly, and Circumcision*
 " *is that of the Heart, in the Spirit, and not in the*
 " *Letter, whose Praise is not of Men, but of God.*
 " Which is so far from lessening the Authority of
 " the Scriptures of Truth, that unless this be
 " Man's Rule and Judge in the Reading and Believ-
 " ing of them, he can never understand them Right-
 " ly,

ly, or keep their Sayings Faithfully. And indeed, as before I have expressed, I cannot but say, that Man (whilst *unregenerated*) setting his Wit and Wisdom to Fathom and Comprehend the Intention of the Holy Ghost in many of those Writings, hath occasioned that *Confusion*, *Darkness* and *Perplexed Controversie*, that now so lamentably Pestfers the World: in which State, for all the External Imitations of the Ancients in some Temporary and Figurative Parts of Worship, I am to tell such, and from the Spirit of the Lord God of all Truth, *they will never be Accepted.*"

'Tis evident, that *W. Penn's* Reasoning in all this is most agreeable to *Scripture* Testimony: He seems to me to do much more Honour to the *Scriptures*, by urging the Testimony of the *Holy Spirit* in confirmation of its Authority, than is possible to be done by considering them as exclusive of the *Indwelling Spirit* of *Life* from whence they proceeded.

Vind. pag. 73. "But as a farther Demonstration of *W. Penn's* true Sentiments of this matter, he (in his Works, Vol. II. pag. 800. *Lond.* 1726.) confesses, That they [the *Quakers*] do not read the *Scriptures* in their Meetings, tho' they read their own *Epistles* there. [A Practice which he there defends very weakly.]"

This is misrepresented: *W. P's* own Words will clear up the Case. His Adversaries, the Writers of the *Athenian Mercury*, had charg'd the *Quakers* with *reading their own Epistles in their Meetings*, and not the *Scriptures*, to which Charge he thus replies; "That we read our own *Epistles* in our Meetings and not the *Scriptures*, is not

“ not from Disrepect to the Scripture, but be-
 “ cause of a particular Occasion, and a Word of
 “ Exhortation thereby communicated. If it were
 “ customary to read our Friends Writings, as
 “ the Scriptures are in the Publick Places of
 “ Worship, and yet did not read the Scriptures,
 “ we should deserve your Reproof; but that is
 “ not the Case, far be it from us.”

Can any Thing be plainer than the *Defender's* Perversion of this Passage, in representing *W. P.* as *confessing* and *defending* as a *Practice*, what he declares *not to be customary*; and which he acknowledges if it were *customary* (or a *Practice*) would deserve Reproof? The plain Import of his Words is, that the *Quakers* in meeting together for Worship, have no View of either hearing or reading Books or Epistles; but singly to worship and wait upon God in Spirit and in Truth: That upon some particular Occasions, before they have parted, an Epistle of Advice relating to themselves as a Society, may have been read; but that such Reading is not customary, nor practis'd by them as any Part of that Worship which they meet together to perform.

The next Citation from *W. P.* produced by the *Vindicator* in his 74, 75, and 76, Pages, being pretty long, and withal somewhat disguis'd by him by Breaks, Omissions, and undue Remarks; we shall recommend the whole to the Reader's serious Perusal, by transcribing the same from his Works, Vol. II. pag. 813, 814, 815, and 816. 'Tis a most excellent Discourse, and will fully clear its Author from being a Contemner of the Holy Scriptures, the Thing which the Bishop's *Defender* has most impertinently produc'd it for.

W. Penn

W. Penn first proposes an Objection of his Adversary thus, “ *The Christian Religion is nothing but the Service of Jesus of Nazareth — Nothing then can be the Rule of this Religion, but what discovers to us that there is one Jesus of Nazareth, and that he is Christ the Lord. But never was any one Man instructed by that Light that is in the Conscience of every Man, that there ever was such an one as Jesus of Nazareth, much less that he was the Lord, and least of all what he required of his Servants, therefore no Light within, common to all Mankind, can be the Rule of the Christian Religion, since it was never possible for any Man to learn the least Part of the Christian Religion by the Light that is in every Man’s Conscience.* ”

To this Objection W. P. answers, “ To the first Part of what he says, *That the Christian Religion is nothing but the Service of Jesus of Nazareth*, I shall easily agree: For the Service of Jesus of Nazareth, is the Service of the God and Father of Jesus of Nazareth; and that is to *fear God and keep his Commandments; and to love God above all, and our Neighbours as our selves; this is the whole Duty of Man*, Eccl. xii. 13. Mat. xxii. 37, 39. That which Man has to do in the World for Salvation.

“ To the second Part of his Proposition, viz. *That nothing can be the Rule of this Religion but what discovers to us that there is one Jesus of Nazareth, and that he is Christ the Lord*; I shall likewise agree upon Distinction. I distinguish then between an *Historical* and *Spiritual* Discovery of Jesus of Nazareth; and so of the Rule by which he and his Service are to be known. The Scriptures tell us of the Birth, Life, Ministry,

" nistry, Death, Resurrection, and Ascension
 " of *Jesus of Nazareth*, and in brief of the Mini-
 " stry and Sufferings of his blessed Followers and
 " Apostles, and it must be acknowledged to be a
 " great Mercy and Privilege to us, that we have
 " them ; but they cannot savingly reveal Christ
 " to a Soul ; neither can they give us the Soul
 " and Substance of those Things that are thereby
 " declared. They are an exact Map, or Picture
 " of Things, but not the Things themselves. It
 " is the Office of the Divine Light and Spirit of
 " Christ to shew Men these Secrets ; and to none
 " are they, or can they be known, but those
 " that walk according to the Convictions of it :
 " First, *In ceasing to do Evil, and denying all Un-
 " godliness and the World's Lusts ; and then, in
 " learning to do well, and living soberly, righteously,
 " and godly in this present World.* So that those
 " that read the Scriptures of Truth, by which
 " they have an historical Knowledge of the Co-
 " ming of Christ, and so are a Rule to that
 " Knowledge, as also to the Doctrines therein
 " expressly declared, they must come to the Light
 " of the Eternal Word to understand them, and,
 " to see the Glory of the only begotten of the
 " Father, as those of old beheld it, else the Scrip-
 " ture is as a sealed Book. Who knows God by
 " reading of him, or Christ by reading of him,
 " or Regeneration by reading of it, unless God
 " is pleased by the Light of his Son, the true
 " *Key of David*, to come in upon the Soul, and
 " open to it the deep Things of God, viz the
 " New Creation, or the Regeneration of Man.
 " Wherefore the Light or Spirit of Christ, which
 " are the same, is the first Great Rule ; even the
 " Rule of understanding the Scriptures, which we
 " own to be the Secondary Rule : And we say,
 " That a Measure thereof is given to all to profit
 " with ;

“ with ; to lighten all, and search and lead all
 “ in the Way of Holiness, which is the Way of
 “ Eternal Happiness. His minor Proposition I
 “ must deny, viz. *But never was any one Man in-*
 “ *structed by that Light that is in the Conscience of*
 “ *every Man, That there ever was such an one as*
 “ *Jesus of Nazareth, much less that he was the*
 “ *Lord, and least of all what he required of his Ser-*
 “ *vants.*

“ In this I must dissent from him, especially as
 “ to the latter Part ; for though, as I have al-
 “ ready said, the Scriptures are an Historical
 “ Rule, and Doctrinal too, so far as they are
 “ plain and express, yet the truest and most pow-
 “ erful Evidence to authorize our Belief of them,
 “ is the Testimony of the Light and Spirit of the
 “ Eternal Word, from whence they came, and
 “ that answers to its own. This the Martyrs
 “ asserted, as *Hooper, Bradford, Smith Saunders,*
 “ *Rogers, &c.* also *Calvin, Beza, Peter Martyr,*
 “ and *Erasmus* himself, refer to it in Proof of the
 “ Divine Authority of them ; as may be seen in
 “ the Book of *Martyrs*, as also in the Writings of
 “ these Authors upon the Authority of the Scrip-
 “ tures. But if the Light we contend for, does
 “ not *ordinarily* reveal the History of Jesus Christ,
 “ who dare say it cannot do so ? Is it not more
 “ reasonable to suppose that there may be no ab-
 “ solute Necessity of it, since then God would
 “ have left much the greatest Part of the World
 “ without the Means of Salvation ? Yet if it re-
 “ veal that which he commanded his Servants,
 “ both to practise and preach, it overthrows his
 “ Proposition, and plainly proves that the Soul
 “ and Substance of what Christ commanded his
 “ Followers, is revealed, more or less, to all
 “ People, in all Nations, by this despised Light

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“ within

“ within. And besides Experience, which I shall
 “ anon come to, the Holy Scriptures speak as
 “ much ; for, says the Prophet *Micah*, (*Micah*
 “ vi. 8.) *God hath shewn to thee, O Man, what is*
 “ *good ; and what doth the Lord require of thee, but*
 “ *to do justly, and love Mercy, and to walk humbly*
 “ *with thy God?* Here is both Duty and the Way
 “ to understand it. Now this Duty and Service is
 “ the Service of God, and so of Jesus of Nazareth,
 “ who came to teach Men so to do, viz. *To do*
 “ *justly, love Mercy, and walk humbly with God.*
 “ The Way to know and do this, is God’s Illu-
 “ mination of Man. GOD HAS shewn unto
 “ thee, O Man ! How does God shew Man ?
 “ *Whatsoever makes manifest is Light*, says the A-
 “ postle *Paul* to the *Ephesians*, *Eph. v. 13, 14.*
 “ So that ’tis by the Light of the Word, by
 “ which he made all Things, that he shews unto
 “ Man all Things necessary to Salvation, viz.
 “ *What is good, and what he requires of him : What*
 “ Service, Homage and Obedience he expects. So
 “ that here we have both the Universality and
 “ Sufficiency of the Light. Corresponding here-
 “ with is that great Saying of the same Apostle,
 “ to the *Romans*, *Rom. i. 19. For that which*
 “ *may be known of God is manifest in them, for God*
 “ *hath shewn it unto them :* Which Way, I pray,
 “ does God manifest the Knowledge of himself in
 “ Men, but by the Light of the blessed Word,
 “ by whom he made Man, and without whom
 “ nothing was made that is made ? *In him was*
 “ *Life, and that Life the Light of Men, and this*
 “ *is the true Light that enlightens every Man that*
 “ *cometh into the World,* *John i. 4. 9.*

“ Now that the Christian Religion is the Duty,
 “ Service and Knowledge of God, we may satisfy
 “ our selves from that blessed Sermon of Blessings,
 “ preached

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“ preached by Christ upon the Mount, *Matth. v.*
“ *Blessed are the poor in Spirit ; blessed are they that*
“ *mourn ; (for their Sins, and for want of feeling*
“ *Peace with God) blessed are the Meek ; blessed*
“ *are they that hunger and thirst after Righteousness ;*
“ *blessed are the Merciful ; blessed are the poor in*
“ *Heart ; blessed are the Peace-makers ; and bles-*
“ *sed are they which are persecuted for Righteousness*
“ *Sake.* If these States were blessed, and those
“ under these blessed Qualifications, then to be
“ sure such were in the Service of *Jesus of Naza-*
“ *reth*, though he was not then offered up, and
“ that they knew not his History. Now that all
“ have a Light to shew them the Happiness of
“ these States, the Universal Testimony of all
“ Ages and Nations assures us ; and, to deny
“ it, is to say the Sun did never shine, since there
“ was a Man in the World.

“ The same may be said of the rest of his excel-
“ lent Sermon : *As that we should seek God in the*
“ *first Place, and trust Providence for the rest, and*
“ *live by Faith in his Goodness : Be Charitable and*
“ *Devout without Ostentation : Not so much as lust*
“ *in the Mind, and speak Truth without an Oath ;*
“ *bear Abuses, forgive Enemies, be sparing of cen-*
“ *suring others, and finally, do as well as bear,*
“ *the Word of God, and to all Men as we would*
“ *be done to.* These excellent Things, more na-
“ turally, and excellently express in that Sermon,
“ than in the Writings of the most enlightned
“ Gentiles, are yet to be found up and down, in
“ the Account given us of their Lives and Doc-
“ trines, by *Strabo, Laertius, Herbert, Stanly,*
“ *Cudworth*, and my Part of the *Christian Qua-*
“ *ker.* By all which it may be seen, that the
“ Blessed Word, who did himself preach so
“ plainly and fully, yet concisely, this admirable

“ Doctrine, had enlightned those *Gentiles* with
 “ great Knowledge, and instructed them therein,
 “ and that, several Hundred Years before he
 “ came in the Flesh. I hope the keeping of these
 “ Commands, and obeying the Precepts of Jesus
 “ of *Nazareth*, will be allowed to be the *Service*
 “ of Jesus of *Nazareth*, or else nothing is; and
 “ if so, then I must conclude, he may be served
 “ and obeyed of those that are not acquainted
 “ with his Coming in the Flesh, and becoming
 “ personally an holy *Minister among the Jews*,
 “ and in conclusion, an *holy Offering for the*
 “ *World*: For it is very possible, that a Man
 “ may receive Benefit by a Medicine, of whose
 “ Composition he may be ignorant. And in Ge-
 “ neral Pardons, it is not commonly known by
 “ those that sensibly have the Advantage thereof,
 “ by whose Favour and Advice the Prince was
 “ influenced to grant it.

“ Since then Humility, Mercy, Patience, Puri-
 “ ty, Brotherly Kindness, Faith in God, Hope of
 “ Life Eternal, Charity to Men, Doing as a Man
 “ would be done to, and that with a distinct and
 “ religious Reference and Regard to him, that
 “ must finally judge all Men, must necessarily
 “ belong to the Service of Jesus of *Nazareth*,
 “ since 'tis the Substance of what Jesus of *Naza-*
 “ *reth preached*, and the End of the Labour, Tra-
 “ vel and Writings of his *Blessed Apostles*, (and
 “ that these Things were in a Measure in the
 “ World before the Coming of Jesus of *Naza-*
 “ *reth* in the Flesh, and that even those that
 “ knew him, and received him when he did come,
 “ were those that walked up to the *Light of the*
 “ *Word*, by which alone his inward Beauty and
 “ Glory were seen) we may reasonably conclude,
 “ against this Author, *That the Light with which*
 “ the

“ *the Word-God enlightned Men, was a Divine*
 “ *Spiritual and Saving Light, because it revealed*
 “ *those Truths to the Gentiles, as well as Jews,*
 “ *that had an immediate Tendency to Salvation,*
 “ *and that in all Ages.* And that whosoever have
 “ walked according to its righteous Dictates, as
 “ well before, as since the Coming of Christ
 “ (the *Eternal Word*) in the Flesh, did so far
 “ perform *the Service of Jesus of Nazareth,* as
 “ they thereby served the *God and Father of Je-*
 “ *sus of Nazareth,* for says Christ himself, *He*
 “ *that doth the Will of my Father, the same is my*
 “ *Mother, my Brother, and my Sister.*

“ To sum up this, once more, I say, we ne-
 “ ver said the *Light Within* is given to all Man-
 “ kind, to reveal Facts done, or Historical Ac-
 “ counts of Persons and Actions, tho’ we cannot
 “ say it is not able to do it, but ordinarily the
 “ Nature of Things, *as to Truth and Falshood,*
 “ *Obligation and Duty, Commission and Omission ;*
 “ and therefore we say, that tho’ all did not fore-
 “ see the Coming of Christ, with the Circumstan-
 “ ces that attended him, as some of the Prophets
 “ did, that being an extraordinary Manifestation
 “ of this Light, yet all had the ordinary Manifes-
 “ tation of it, to do justly, love Mercy, and
 “ to walk humbly with the Lord : And so they
 “ have now, tho’ they have not the extraordinary
 “ Revelation of the *History of J E S U S of Na-*
 “ *zareth ;* in which respect we confess the Scrip-
 “ tures to be a Secondary Rule, an Historical
 “ Rule, and a Rule of the Form of Sound Words
 “ in Doctrinal Truths : But the First and Great
 “ Rule is the Light and Spirit of God, as that
 “ was the Rule to them, by whom the Scriptures
 “ were given forth, in their giving them forth :
 “ And we also affirm, the Light and Spirit of
 “ God

“ God a Rule to Read and Underſtand the Scrip-
 “ tures by ; and this was plainly ſeen in Chriſt's
 “ Time : For the *Jews* that rebelled againſt the
 “ Light, had the Veil over their Underſtandings,
 “ ſo that they could not ſee his Glory, but judg-
 “ ed of Him according to outward Appearance,
 “ which was not Righteous Judgment ; but thoſe
 “ that loved the Light in that Day, the truly Con-
 “ ſcientious to God, they brought their Deeds to
 “ the Light : They knew Him to be the Eternal
 “ Word, manifested in the Fleſh, and thereby
 “ ſaw his inward Glory, *to be that of the Only Be-*
 “ *gotten of the Father, full of Grace, and full of*
 “ *Truth.*

“ If he object, *If all had this Light, why did not*
 “ *all know him, as indeed that is the Weight of his*
 “ *Objection, and other Adverſaries Oppoſitions.*

“ *I answer,* All have Reaſon, but all are not
 “ Reaſonable ; all don't uſe it : So all have Light,
 “ but all don't obey it. It is not the Light's In-
 “ ſufficiency, but Man's Diſobedience, that ren-
 “ ders him incapable of the Knowledge of Divine
 “ Truth. Chriſt told the *Jews*, *If you do my Will,*
 “ *you ſhall know of my Doctrine, whether it be of God*
 “ *or no.* Obeying the Convictions and firſt Mo-
 “ tions of this Divine Light, will increaſe our
 “ Light and Knowledge. Diſobedience makes an
 “ unfruitful Ground, tho' the Seed be Good that
 “ is Sown in it : So that the Ignorance of thoſe
 “ that have the Light is not chargeable upon the
 “ Light, but their own Darkneſs, which compre-
 “ hends it not, through Unbelief and Diſobedi-
 “ ence. The Scriptures then are the Rule to us,
 “ of the *Hiſtory of JESUS of Nazareth,* and
 “ neceſſary to be believed where they are known ;
 “ but the Divine Light and Spirit, the Firſt and
 “ Great

“ Great Rule by which they are to be truly and
 “ profitably read and believe, and without which
 “ Christ could not have been savingly known
 “ when he was in the World ; nor can he be
 “ known now, nor the Scriptures that declare of
 “ him : He is the common Rule to Mankind,
 “ who by his Light reveals Common and Essen-
 “ tial Truths, relating to the Fear of God, and
 “ working of Righteousness : And it will be hard
 “ for this Man to name one Nation or Person in
 “ the World, that knows not the Reproofs of
 “ this Principle in Evil-doing ; and in doing
 “ that which is Right, has not a Reference to the
 “ pleasing of him, who is the great Rewarder and
 “ Preserver of Men, notwithstanding his Cavil
 “ to the contrary.”

I thought necessary to transcribe *W. P.* thus largely, that the Reader may the better perceive the Rationality and Consistency of his Discourse, and that it is altogether free from any *such Absurdities and Confusion*, as the *Defender*, pag. 77. pretends *W. P.* is reduced to by his *Principles of the Universality and Sufficiency of the Light within, considered together*. There's no Absurdity in reconciling Righteousness with Christianity ; nor in shewing that *Christ* is the Author of all the Virtue that is or ever was in the World.

Whatever this Author may think, the Scripture will support a Man in asserting, that *Christianity is a State of Righteousness* ; and that a *wicked Man*, let him pretend to believe what he will, is not a *true Christian*. In this, says the beloved Disciple, *the Children of God are manifest, and the Children of the Devil, whosoever doth not Righteousness is not of God.* 1 John iii. 10.

Vind.

Vind. pag. 79. “ *W. Penn* (in his *Rejoinder* to “ *J. Faldo* pag. 38. in 1673.) speaks thus ; We “ can never by *Authorities* prove the *Scriptures* to “ be given forth by *Inspiration*.”

The Passage here cited is thus in his Works, Vol. II. pag. 326. The Point in dispute between him and *Faldo*, was about the proper Name of the *Scriptures* ; *W. P.* asserts, that as “ The “ *Scriptures* are no more than the *Mind* of the Li- “ ving Word of God declared by Writing upon “ several Occasions ; consequently to call them “ an *Holy Declaration of the Word of God*, is a more “ Evangelical and suitable Title than the Word “ of God, whose Declaration they are.” And a little lower he cites with Approbation this Saying of *Pietro Soane Polano*, Viz. “ *Dubium igitur non “ est, quin Testamenta, vetus & novum, monumenta “ vera sint earum rerum, quæ dictæ & factæ sint a “ Prophetis & Apostolis*. And then proceeds thus, “ Where though he calls them not the *Word of “ God*, yet allows them to be *Monuments* of those “ Things which were said and done by the Pro- “ phets and Apostles. But as he, and others, so “ I may well object, *Are we sure that the Judgment “ of those who collected them was sufficient to determine “ what was right, and what not ?* For that which “ gives Scripture it’s Canon, is not Plurality of “ Voices, but that Word of God which gave it “ forth : If that Divine Counsellor presided not, “ what Assurance have our *Anti-revelation Adver- “ saries* of their Doctors Choice ? And granting “ that they have not rejected any Writing given “ forth by the Holy Ghost (which is a great Ques- “ tion) and that what they have given us was in the “ main writ by Inspiration (which I believe) yet “ how we shall be assured, that in above three “ hundred Years, so many hundred Copies as “ were

“ were doubtless taken, should be pure and un-
 “ corrupted ? Considering the private Diffensi-
 “ ons, the Readiness of each Party to bend
 “ Things to their own Belief, with the growing
 “ and succeeding Faults of leaving out, adding,
 “ transposing, &c. which Transcribers might be
 “ guilty of, perhaps more through Carelessness
 “ than Design, is beyond J. Faldo's Skill upon
 “ his Principles to inform us. From hence we
 “ may observe the *Uncertainty of J. Faldo's Word*
 “ *of God, WHO BY AUTHORITIES CAN NEVER*
 “ *PROVE THE SCRIPTURES TO BE GIVEN FORTH*
 “ *BY INSPIRATION, nor that they are truly col-*
 “ *lected ; neither could those Persons, who first*
 “ *made them Canonical, be assured of the Exact-*
 “ *ness of those Copies they then found extant,*
 “ *nor was the Collector's Judgment Infallible ;*
 “ *and to come nearer to our Times, Learned*
 “ *Men tell us of little less than Three Thousand*
 “ *several Readings in the Scriptures of the New Testa-*
 “ *ment in Greek.*

“ Far be it from me to write this in any the
 “ least *Undervalue* of that Holy Record : It's on-
 “ ly to shew the weak *Foundation my Adversary's*
 “ *Faith stands upon ;* I believe great and good
 “ Things of them, and that from no less Evidence
 “ than the Eternal Word that gave them forth,
 “ which hath oftentimes given my Soul a deep Sa-
 “ vour of those blessed Truths it declares of ; on-
 “ ly we cannot allow them to be *The Word,*
 “ though *the Words* of God ; and the rather, for
 “ as much as we see the great and general Neg-
 “ lect that People are guilty of towards that Li-
 “ ving Powerful, Regenerating Word of Life,
 “ by whom alone all right Knowledge and last-
 “ ing Peace is deriv'd to the Soul of Man,
 “ through this Apprehension, that in having the
 O *Writings.*

“ *Writings* they have *the Word of God*, and there-
 “ fore look no farther, the very State of the pro-
 “ fessing Jews of old, who thought better of the
 “ Scriptures than of Christ, believing to have
 “ Life in them, at what Time they crucified the
 “ Lord of Life and Glory. From whose Pro-
 “ ceedings we learn thus much, That the worst
 “ Enemies to the invisible Word of Life, may
 “ carry the greatest seeming Respect to, and be-
 “ stow the highest Titles upon the *Scriptures* that
 “ were given forth from it.

“ In short, It was when Men turned from the
 “ Power of Godliness to the *Form* only, that they
 “ did Canonize and lay so vast a Stress upon them.
 “ In the first and second hundred Years after
 “ Christ, they were so scattered, that very few
 “ had all of them ; and it is not unreasonable for
 “ us to believe, that many had none of them, es-
 “ pecially those of the New Testament : Were
 “ they therefore without *the Word of God*, and a
 “ sufficient Rule for Faith and Practice ? Surely
 “ not ; *It was an Administration of Life and Pow-*
 “ *er, of writing the Law in the Heart, and putting*
 “ *the Spirit in the Inward Parts.* From whence
 “ came that *Christian* Answer to the Heathen con-
 “ cerning Swearing, Fighting, and such Contra-
 “ Evangelical Practices, They could not do so
 “ because of God in their Consciences. At that
 “ Time of Day *the Anointing led them into all Truth.*
 “ But in Proceſs of Time, when *Christians* grew
 “ Careless and Worldly, whereby they *lost the*
 “ *Power of Godliness*, then they began to set up an
 “ outward Pompous Religion, ascribing that to
 “ the Letter and Form, which was only due to
 “ the Spirit and Power ; And as thus entered the
 “ *Apostacy* into the World, so where Men are not
 “ turned and conformed to that Eternal Spirit,

“ and

“ and Divine Immortal Power, the *Apostacy* still
 “ remains. And our End in pressing People un-
 “ to the *Eternal Word of Life* is, that they may
 “ be brought out of Death and Darknes which
 “ the *Scriptures* can never do. They are a *Decla-*
 “ *ration* and *Testimony* of Heavenly Things, but
 “ not the *Heavenly Things themselves*; and as such,
 “ we carry an high Respect unto them: We ac-
 “ cept them as the Words of God himself; and
 “ by the Assistance of his Spirit, they are read
 “ with great Instruction and Comfort. I esteem
 “ them the best of Writings, and desire nothing
 “ more frequently, than that I may lead the Life
 “ they exhort to; and whatever slight Apprehen-
 “ sions my disingenuous *Adversary* is pleas'd to
 “ have of this Kind of Acknowledgments I
 “ write the naked Truth of my Heart, knowing I
 “ must give an Account to God.”

If W. P. has not here fully clear'd himself from
 any Contempt of Scripture, I know no Words
 sufficient to do it. He declares his Belief of them
 upon no less Evidence than the *Eternal Word* that
 gave them forth: He accepts them as the Words of
 God himself: He esteems them the best of Writings,
 and desires to lead the Life they exhort to. How un-
 justly then does our Author cite him as contemn-
 ing the Scriptures in the very Page where he so
 highly exalts them, and that for no other Reason,
 than because he urges “ That their being given
 “ forth by Divine Inspiration is not to be proved
 “ by human Authorities, but by the Evidence of
 “ the same Spirit which gave them forth.”

Vind. pag. 79. “ W. Penn (in W. Haworth's
 “ *Quaker converted*, &c. Pref. pag. 3.) says,
 “ That George Fox was as good a Prophet as
 “ *Isaiab.*”

This *Haworth* was a Writer against the *Quakers*, and is by the *Defender* himself mentioned among such, pag. 8. and this very Piece referr'd to in the Margin as his. Where's then this Author's * boasted Sincerity, who demurely tells his Reader what *W. P.* says in the Preface to that Book, a Word of which he knows *W. P.* never writ. Had he told his Story thus, viz. *W. Haworth* (in his *Quaker converted, &c. Pref.* pag. 3.) says, that *W. I.* said, that *George Fox* was as good a Prophet as *Isaiab*; had it been † true, it would have been ridiculous, to bring a silly Story of *Haworth's* concerning what *W. P.* said of *George Fox*, in Proof of the *Quakers* allegorizing away the Letter of the *New Testament*.

Thus have I gone thro' all the Citations from the Writings of *W. Penn.* produced in the *Defender's* several Sets of Testimonies, and, I think, fully demonstrated that they are far from supporting the Charge of *Deism* upon him, and that they are not in the least inconsistent with the many express Declarations and Acknowledgments of his Belief of an Outward Christ, and of his high Esteem and Regard to the *holy Scriptures*, herein before produced. The several References therefore made to the same Citations as an Argument of their

* He tells us pag. 81. "That these Testimonies have been extracted with all Sincerity, and that he is not conscious of any unfair Artifices having been used on that Occasion."

† But that the Whole is a Mistake, I have good Ground to believe, having examined the Pamphlet call'd *the Quaker converted*, printed not in 1674, but 1690, to which is prefix'd an Epistle Dedicatory by *W. Haworth*, but in that Epistle is no mention of what is here quoted, nor any Thing like it.

their Author's Insincerity, are to be consider'd as of no Validity.

We now proceed to the *Defender's* pretended Explanation of the *Quakers Creed*, pag. 128. or, as he most abusively calls it, *their own Commentary on the Apostle's Creed*, though he knows that not a Syllable of his pretended Citations was written by them with any such View. However seeing *H. Nicholas* writ a *Commentary* on the *Apostle's Creed*, this Author, to justify the *Bishop's* Parallel 'twixt him and the *Quakers*, is pleas'd to make One for them, and then according to his wonted Sincerity, calls it *their own*. In this pretended Commentary he has sometimes cited *W. P.* but how unjustly, 'tis my Business to shew.

He begins with an * Insinuation of *Atheism* upon the *Leading Quakers*, in these Words. " Tho' the *B. of L.* has not charged the *Leading Quakers* with *Atheism*, yet it cannot be improper to observe, even on this *first Article*, that some of them do not acknowledge *God the Father* in the Christian Sense of that Expression: For instance, *W. Penn.* though he allows God to be the Father of the Universe, yet does he not acknowledge that *Christ* is properly the *Son of God*, and therefore denies that God is properly his *Father*; for which I refer to the *Testimony* above cited." Whereas he hath not before cited any *Testimony* of *W. P.* denying that *Christ* is properly the *Son of God*: So far from that, that *W. P.* in the very Place whence he pretends

* He has hitherto been labouring in an impertinent Collection of Testimonies to prove them *Deists*, and now knocks all that on the Head by insinuating them *Atheists*. Certainly he can't believe 'em to be both,

tends to quote him, expressly declares, That *he that laid down his Life, and suffered his Body to be crucified by the Jews, without the Gates of Jerusalem, is Christ the Only Son of the Most High God*; for which we refer to pag. 32. foregoing.

Vind. pag 129. “ *W. Penn* and Others tell “ us (with *H N. the Familist*) that ALL the Trans- “ actions of an *Outward Christ* are BUT *facile Re-* “ presentations of what the *Inward Christ* would “ do.”

Here the Words *All* and *But*, on which the main Stress of the Quotation lies, are of the *Defender's* own inserting. *W. P.* used neither of them, as we have before observed pag. 57. If it be true, what the *Defender* says pag. 81 *that he is not conscious of any unfair Artifices having been us'd on this Occasion*, he must either have done this Thing unwittingly, or think such a Proceeding fair.

Vind. ibid. “ Though *W. Penn* sometimes pre- “ tends to believe an *Outward Christ*, yet he and “ *E. Burroughs* and others declare, they do not “ think such a Belief in him to be necessary to Sal- “ vation.”

Now *W. P.* expressly says in his Works, Vol. II. pag. 815 as before cited, “ The Scriptures “ are the Rule to us of the History of *Jesus of Nazareth*, and necessary to be believed, where “ they are known.” Unless therefore the *Defender* will say, that *the Scriptures are necessary to be believed where they are not known*, he has nothing here to find fault with: If he will say so, his best Way to convince other Men of it, is to prove it.

Vind.

Vind. pag. 129. “ *W. Penn* too makes *Christ* “ cease to be a *Person*, and to be only a *Quality*, “ in the very same Manner as *H. N.* did before “ him.” To this we have already fully replied, and therefore shall refer the Reader to pag. 29. 30. foregoing.

Vind. pag. 131. He represents *W. Penn* and *G. Whitehead* as saying, “ That *Christ* suffers, is “ dead and buried within every Sinner, and that “ he now offers up himself a Sacrifice in every Be- “ liever.” But does not produce either Book or Page where they say so: I don’t say he cannot, but the Expression does not look like their Stile.

Vind. ibid. “ *W. Penn* for many Pages toge- “ ther (in his *Rejoynder* against *J. Faldo*) contends, “ that *Christ* did not die, nor hang on the Cross, “ but the *true Christ* was in that Man that did “ hang on the Cross and died; as likewise else- “ where, that we are not justified by the *Blood* of “ *Christ*, either as he was *God*, or as *Man*, or as “ *God-Man*, and indeed that there was no Occa- “ sion for his making Satisfaction to the Divine “ Justice.”

That *W. Penn* in his Disputation against *Faldo*, who seem’d inclinable to the Opinion of *Lodowick Muggleton*, who held that *God died*, doth spend several Pages in distinguishing very scripturally between the Divinity of *Christ* who is *God blessed for ever*, and the human Body of *Christ* which was crucified, is very true: But I do not find that *W.P.* any where says, *Christ did not die*, for he acknowledges, * that “ respecting the Administration “ and

* Works, Vol. II. pag. 419.

“ and the Service of that Holy Body (fitted and
 “ qualified of God as an Instrument to usher, in-
 “ troduce & bring it forth into the World) it may
 “ very well have attributed to it the Name *Christ*.”
 and consequently that Christ (*i. e.* the Body of
 Christ) did die: If the Reader will be pleased to
 peruse his Discourse on that Subject (from pag.
 416. to 420. of his Works, Vol. II.) I doubt not
 but he will receive intire Satisfaction; the Conclu-
 sion of which Discourse is as follows,

“ I will end my Part herein with our most so-
 “ lemn Confession in the Holy Fear of God, *That*
 “ *we believe in no other Lord Jesus Christ than he who*
 “ *appeared to the Fathers of old at sundry Times and*
 “ *in divers Manners, and in the Fulness of Time took*
 “ *Flesh of the Seed of Abraham, and Stock of David,*
 “ *became Immanuel, God manifest in Flesh,*
 “ *through which he conversed in the World, preach-*
 “ *ed his Everlasting Gospel, and by his Divine Pow-*
 “ *er gathered faithful Witnesses; and when his Hour*
 “ *was come, was taken of cruel Men, his Body*
 “ *wickedly slain, which Life he gave to proclaim, up-*
 “ *on Faith and Repentance, a general Ransom to*
 “ *the World; the Third Day he rose again, and*
 “ *afterwards appeared among his Disciples, in*
 “ *whose View he was received up into Glory, but*
 “ *returned again, fulfilling those Scriptures, He*
 “ *that is with you, shall be in you; I will not*
 “ *leave you comfortless, I will come to you a-*
 “ *gain, and receive you unto my self, John xiv.*
 “ *3, 17, 18. and that he did come and abide as re-*
 “ *ally in them, and doth now in his Children by*
 “ *Measure, as without Measure in that Body pre-*
 “ *pared to perform the Will of God in; that he is*
 “ *their King, Prophet and High Priest, and inter-*
 “ *cedes and mediates on their Behalf, bringing in E-*
 “ *verlasting Righteousness, Peace and Assurance for*
 “ *ever*

"ever into all their Hearts and Consciences; to
"whom be everlasting Honour and Dominion, Amen.

As to the *Defender's* Assertion, that *W. Penn* elsewhere contends *that we are not justified by the Blood of Christ*; I have perus'd his Works more than once, and never read there any Thing like it; on the contrary I find him frequently ascribing Justification to the Blood of Christ, particularly in Vol. II. of his Works, pag. 67. where he uses these Words, "To whose [Christ's] holy Life, Power, Mediation, and Blood, we only ascribe our Sanctification, Justification, Redemption and perfect Salvation."

As to the Point of Satisfaction, I have before shewn pag. 43 what that Doctrine was which *W. P.* oppos'd, to which I refer my Reader.

Vind. pag. 135. "*W. Penn* in particular asserts, that what *St. Paul* says about the *Resurrection*, is to be understood of the two States of Men in this World under the *first* and *second Adam*." The Reader is refer'd to pag 66. foregoing, where this Citation is considered.

'Tis evident that this *Defender's* pretended *Explanation* of the *Creed* of the *Quakers*, which he would impose upon his Reader as *their own Commentary*, is supported, (so far as relates to the Citations from *W. P.*) by nothing but his own Deductions from, and Perversions of *W. P.'s* Words, which we have already demonstrated to be forced and unnatural.

Instead of that *fictitious Commentary* on the *Apostles Creed*, which, by strained Inferences and unnatural Deductions, the *Defender* would father
P upon

upon the *Quakers*, I shall present my Reader with a *real* and *gennine* Commentary on that *Creed* written by One of themselves, which is as follows,

“* That which is the Apostle’s Creed, is as followeth, (*viz.*) *I believe in God the Father Almighty*, of Infinite Wisdom and Power, by which he at first made and continues to uphold and govern the World, and is therefore *the Maker of Heaven and Earib*; so that the World was not (as some vainly imagine) from Eternity, nor did the Matter whereof it consists, come together in that Order and Method it is now in by chance, but was made and formed into that order it is, by him who is the Maker, *viz.* the Almighty God; and in *Jesus Christ his only Son*, who was not only his Son, but his Son after such manner as he never had any other Son; for tho’ they that are led by the Spirit of God, are the Sons of God, yet that Sonship is by Adoption, and not by an Eternal Generation, as was *Jesus Christ our Lord*, *viz.* We Christians who believe him to be the Son of God, Heir of all things, unto whom all Power in Heaven and Earth is given, therefore do we believe him to be our Lord, not only as by right of Sovereignty, as a Prince to Rule us, but also as Proprietor, or Landlord to whom we owe Homage, Fealty, &c. *who was Conceived by the Holy Ghost*, in the Womb of the Virgin *Mary*, purely by virtue thereof, out of the common way of Generation: *Born of the Virgin Mary*, in the like manner as all other Children are born of
“ their

* See *Miscellanies or Sundry Discourses concerning Trade, Conversation, and Religion.* London, Printed for J. Moxham, 1712.

“ their Mothers ; *Suffered under Pontius Pilate,*
 “ *was Crucified, Dead, and Buried ; (viz.) his*
 “ *Sufferings, Death and Burial ate not to be un-*
 “ *derstood in any Myftical or Allegorical Senfe ;*
 “ *but by Suffering, is meant fuch a Suffering as*
 “ *put a Period to his Life, which was done by*
 “ *Crucifixion, the ufual Method the Romans took*
 “ *to put Malefactors to death ; and that he fo di-*
 “ *ed under this kind of Suffering, when Pontius*
 “ *Pilate was Governour in Judea ; by which Suf-*
 “ *fering, and Crucifixion, he was totally depri-*
 “ *ved of all vital Operations, and in that State*
 “ *was laid in the Sepulchre, as dead People ufe to*
 “ *be fo laid, and he that fhould vifit his Tomb,*
 “ *would find the Body in the Place it was laid ;*
 “ *and in that State of Death he remained, until by*
 “ *the Power of the Father he was the third day*
 “ *raifed again ; he descended into (the Grave or)*
 “ *Hell, viz. was in the State of the Dead, his*
 “ *Soul being feperated from his Body, as all de-*
 “ *parted Souls are, and in that feperated State*
 “ *remained ’till it re-entred that Body it left on*
 “ *the Crofs ; and fince the departing was the loweft*
 “ *State, it may be allowed to be a defcent into Hell,*
 “ *or the Grave, or State of the Dead, which is*
 “ *all one ; for as the State of Vital Union was an*
 “ *higher State than that of a Separation, fo was*
 “ *that of the Refurrection yet more high, tho’ not*
 “ *the Higheft ; the Third Day he Arofe again from*
 “ *the Dead, viz. his Body that was Crucified,*
 “ *Dead, and Buried, and his Soul that had been*
 “ *in a State of Separation, were now again United,*
 “ *and by that Union he became the fame living*
 “ *Man he was before his Crucifixion : He afcended*
 “ *into Heaven, viz. to the Throne of God, and*
 “ *fitteth on the Right Hand of God the Father Al-*
 “ *mighty, viz. Exalted in Power, Honour, Glo-*
 “ *ry, and Blifs, above all Principalities, and*
 “ Powers,

“ Powers, and above every Name or Power that
 “ is or can be named, where he ever liveth to
 “ make intercession for his Church and People:
 “ *From thence he shall come to Judge both Quick and*
 “ *Dead*; viz. being so highly Exalted at God’s
 “ Right Hand, and by him Ordained to Judge the
 “ World according to their deeds; shall as a
 “ Judge in the Day appointed, pass a most Im-
 “ partial and faithful Sentence upon such as shall
 “ be Living at that Day, as well as upon those
 “ that are Dead before that Day, Punishing the
 “ Wicked with Eternal Miseries, but receiving
 “ the Faithful into Eternal Blessedness. *I Believe*
 “ *in the Holy Ghost*, viz. as the Father so loved the
 “ World, to send his Son our Lord into the
 “ World, to die for the World; and the Son so
 “ loved us, that he gave himself for us: So the
 “ Holy Ghost, that proceeds from the Father and
 “ the Son, is the Convincer of the World of their
 “ Sin, the Leader out of it, and the Sanctifier
 “ from the Pollution of it. *The Holy Catholick*
 “ *Church*, viz. all Men and Women throughout
 “ the whole World, that sincerely fear God, and
 “ work Righteousness; but yet in a more pecu-
 “ liar manner those that so do under the open Pro-
 “ fession of the Christian Religion; and yet again
 “ in a more peculiar manner, those that walk in
 “ the Light, as he is in the Light, all those have
 “ their several Stations and Orbs in that Holy Ca-
 “ tholick Church, of which Jesus Christ is the
 “ Head, and should so esteem each other, how
 “ much divided and scattered abroad in several
 “ forms and modes of Worship soever they may
 “ be; *The Communion of Saints*; viz. the mutual
 “ Fellowship and Correspondency, and entire
 “ Friendship that ought to be in a Society that are
 “ Embarked upon one Bottom; and not only so,
 “ but such a Communion and Fellowship in
 “ Spirit

" Spirit, as unites in Affection, as *Jonathan* and
 " *David* were united, and which our Lord has
 " said his Disciples should be known by, viz.
 " Love one to the other : *The forgiveness of Sins*, viz.
 " not a Balancing of the Account by Penance, by
 " Purgation, by Mortification, or by Acts of
 " Charity, or Hospitality ; but on the contrary,
 " Forgiveness, that is pardoning or remitting the
 " Payment of the just Debt upon the Credit of
 " our Lord's Sacrifice ; who has called to all that
 " are sensible they want forgiveness, to come un-
 " to him, and take his Yoak upon them, and he
 " will give them ease ; this is a great Cordial for
 " the reviving the drooping Spirits of those that
 " through Inadvertency or weakness have fallen
 " into some grievous Sin ; since 'tis an Article in
 " the Faith of a Christian, to believe the possibili-
 " ty of the forgiveness of all Sins, upon Repen-
 " tance, except the Sin against the Holy Ghost,
 " which is not that of Humane frailty, but a pre-
 " sumptuous contemning and despising the Autho-
 " rity and Power of the Holy Ghost . *The Resur-*
 " *rection of the [dead] Body*, viz. those that are
 " dead, are not Annihilated, but shall arise ; and
 " their Souls that are separated from those Bodies
 " in which they were acted, shall enter into such
 " Bodies as it shall please God to give ; which
 " doubtless will be as much the very same, as a
 " Natural and Spiritual Body can be the same. But
 " to suppose the Resurrection-Body shall be made
 " up of the same Particles of Matter it had when
 " laid in the Grave, neither Reason nor Reve-
 " lation can make out : *And Life Everlasting* ; viz.
 " after the Sentence passed by the Judge of Quick
 " and Dead, every one in his own Order,
 " shall be determined to their Eternal State and
 " Place, either in Joy and Blessedness, or Woe
 " and Misery."

This

This is the *Quaker's* real Commentary on that Creed, which how different 'tis from his feigned One, will be very obvious to every Peruser.

The Bishop's *Defender* will undoubtedly object to that Part of this Commentary, where the Author, under the Definition of the *Catholick Church*, comprehends *all Men and Women throughout the whole World, that sincerely fear God, and work Righteousness*: This he will probably censure as an *unchristian Position*, and downright *Deism*, Terms he is pleased to give (*Vind. pag. 92*) to several Expressions of a like Nature, by him brokenly cited out of the *Christian Doctrine* of the People call'd *Quakers*, as publisht in *Sewel's History*, pag. 622, 623. That the Reader may the better judge for himself, how far those Expressions merit so harsh a Censure, I have thought proper to transcribe at large that Part of the said *Christian Doctrine* whence his broken Quotations are taken, which is as follows,

" 'Tis true, that we ought not to lay aside,
 " nor any way to undervalue (but highly to
 " esteem) true Preaching and the Holy Scrip-
 " tures, and the sincere Belief and Faith in Christ,
 " as he died for our Sins, and rose again for our
 " Justification, together with Christ's Inward
 " and Spiritual Appearance, and Work of Grace
 " in the Soul, livingly to open the Mystery of
 " his Death, and perfectly to effect both our
 " Reconciliation, Sanctification, and Justificati-
 " on; and where-ever Christ qualifies and calls
 " any to Preach and Demonstrate the Mystery
 " of his Coming, Death, and Resurrection, &c.
 " even among the *Gentiles*, Christ ought accord-
 " ingly to be both preached, believed and re-
 " ceived.

" Yet

“ Yet supposing there have been, or are such
 “ pious and conscientious *Gentiles*, in whom
 “ Christ was and is as the Seed or Principle of
 “ the second or new Covenant, the Light, the
 “ Word of Faith, (as is granted) and that such
 “ live uprightly and faithfully to that Light they
 “ have, or to what is made known of God in
 “ them, and who therefore in that State cannot
 “ perish, (but shall be saved) as is also confessed;
 “ and supposing these have not the outward Ad-
 “ vantage of Preaching, Scripture, or thence
 “ the Knowledge of Christ’s outward Coming,
 “ being outwardly crucified and risen from the
 “ Dead, can such (thus considered) be justly ex-
 “ cluded Christianity, or the Covenant of Grace,
 “ (as to the Virtue, Life, and Nature thereof)
 “ or truly deemed no Christians, or void of any
 “ Christian Faith in the Life and Power of the
 “ Son of God within, or be only Sons of the first
 “ Covenant, and Bond-woman, like the literal
 “ out-side *Jews*? Or must all be excluded any
 “ true Knowledge or Faith of Christ within them,
 “ unless they have the Knowledge of Christ as
 “ without them? No sure, for that would imply
 “ Insufficiency in Christ and his Light, as *within*
 “ them, and to frustrate God’s good End and
 “ Promise of Christ, and his free and universal
 “ Love and Grace to Mankind, in sending his
 “ Son. We charitably believe the contrary, that
 “ they must have some true Faith and Interest in
 “ Christ and his Mediation, because of God’s free
 “ Love in Christ to all Mankind, and Christ’s
 “ dying for all Men, and being given for a
 “ Light of the *Gentiles*, and for Salvation to the
 “ Ends of the Earth. And because of their liv-
 “ ing up sincerely and faithfully to his Light in
 “ them, their being pious, conscientious, ac-
 “ cepted and saved, (as is granted) we cannot
 “ reasonably,

“ reasonably think a sincere, pious, or godly
 “ Man, wholly void of Christianity (of what Na-
 “ tion soever he be) because none can come to
 “ God or Godliness but by Christ, by his Light
 “ and Grace in them : Yet we grant, if there be
 “ such pious sincere Men or Women, as have
 “ not the Scripture or Knowledge of Christ, as
 “ outwardly crucified, &c. they are not perfect
 “ Christians in all Perfections, as in all Know-
 “ ledge and Understanding, all Points of Doc-
 “ trine, outward Profession of Christ; so that
 “ they are better than they profess or pretend to
 “ be, they are more *Jesos* inward, and Christi-
 “ ans inward, than in outward Shew and Professi-
 “ on. There are Christians sincere and perfect
 “ in Kind or Nature, in Life and Substance,
 “ though not in Knowledge and Understanding.
 “ A Man or Woman having the Life and Fruits
 “ of true Christianity, the Fruits of the Spirit of
 “ Christ in them that can talk little thereof, or
 “ of Creeds, Points, or Articles of Faith, (yea
 “ many that cannot read Letters) yet may be
 “ true Christians in Spirit and Life; and some
 “ could die for Christ, that could not dispute for
 “ him ; and even Infants that die in Innocency,
 “ are not excluded the Grace of God, or Salvati-
 “ on in and by Christ Jesus, the Image and Na-
 “ ture of the Son of God being in some Measure
 “ in them, and they under God’s Care and spe-
 “ cial Providence. See *Mat.* xviii. 2, 10.

“ And though we had the holy Scriptures of
 “ the Old and New Testament, and a Belief of
 “ Christ crucified and risen, &c. we never truly
 “ knew the Myſtery thereof, until we were turn-
 “ ed to the Light of his Grace and Spirit within
 “ us ; we knew not what it was to be reconciled
 “ by his Death, and saved by his Life, or what
 “ it

“ it was to know the Fellowship of his Sufferings,
 “ the Power of his Resurrection, or to be made
 “ conformable unto his Death ; we knew not,
 “ until he opened our Eyes, and turned our
 “ Minds from Darkness unto his own Divine
 “ Light and Life within us.”

The *Defender*, in his Citation of this last Sentence, after the Word *Darkness*, inserts this abominable Comment, [i. e. the *Scriptures*,] than which I know not whether it be possible to conceive any Thing more *abusive* ; for the very next Words in the said *Christian Doctrine*, are these,

“ Notwithstanding, we do sincerely and greatly esteem and value the holy Scriptures, Preaching and Teaching of faithful, divinely inspired gifted and qualified Persons and Ministers of Jesus Christ, as being great outward Helps, and instrumental in his Hand, and by his Spirit for Conversion, where God is pleased to afford those outward Helps and Means, as that we neither do nor may oppose the Sufficiency of the Light or Spirit of Christ *within* to such *outward* Helps or Means, so as to reject, disesteem or undervalue them ; for they all proceed from the same Light and Spirit, and tend to turn Men’s Minds thereunto, and all center therein.”

I am mistaken, if the Practice of this *Defender*, in thus miserably misrepresenting Men, be not more *unchristian* than any Position he has produced from the *Quakers* Writings.

But to return to those Positions he calls *unchristian*, viz. 1. “ That such pious and conscientious *Gentiles*, as live uprightly and faithfully to that Light they have, cannot perish, but shall

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“be

“be saved.” 2. “That a Man or Woman having the Life and Fruits of true Christianity, the Fruits of the Spirit of Christ in them, that can talk little thereof, or of Creeds, Points or Articles of Faith, yet may be true Christians in Spirit and Life.” Certainly our Author, in censuring these *Positions* as *unchristian*, did not consult his Bible: Is not the first of them fully contained in these Texts, *Acts*. x. 34, 35. *Of a Truth I perceive that God is no Respector of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.* Rom. ii. 10. *Glory, Honour, and Peace, to every Man that worketh Good, to the Jew first, and also to the Gentile?* And, for the latter, If he that is born of God be a true Christian, which, I suppose, the Defender will not deny, the Apostle John expressly tells us, 1 John ii. 29. *If ye know that he [God] is righteous, ye know that every one that doth Righteousness is born of him.* The plain Consequence is, that every one that doth Righteousness is a true Christian. Again, I presume the Defender will not deny, that those whom our Saviour himself designates by the affectionate Titles of Brother, Sister, Mother, are true Christians: Mark iii. 34, 35. *He looked round about on them [the Multitude] which sat about him, and said, Behold my Mother and my Brethren. For whosoever shall do the Will of God, the same is my Brother, and my Sister, and Mother.* Mat. vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* When our Author shall have fairly reconciled these Texts with his unchristianizing the aforesaid *Positions*, I shall be ready to produce him twice as many more.

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But he tells us, *Vind.* pag. 94. that “ it appears, the Compilers of this Confession of Faith “ consider good *Moral Heathens*, or *Jews*, or “ *Mahometans*, as their fellow *Christians*.” This is scarce candidly exprest; for they do not acknowledge *Heathens*, *Jews*, or *Mahometans*, as such, to be their fellow *Christians*; but they acknowledge *virtuous Men*, as such, where-ever they are, to be in some Degree *Christians*; for *Virtue*, in their Esteem, is every where *Christian*, (it being a sincere Conformity to the Dictates of the Spirit of Christ the only and universal Teacher of it) and *Vice Antichristian* all the World over: Nor do we read of any Distinction of Place, Sect, Party, or Opinion, in these plain and positive Texts of Holy Scripture, 1 *John* iii. 7. *He that doth Righteousness, is righteous.* Ver. 8. *He that committeth Sin is of the Devil.* Excellently on this Head, doth that extraordinary Man * *John Hales* of *Eaton* express himself, whose Words, as cited by † *W. Penn*, are,

“ Let it not trouble you (saith he) that I entitle them to some Part of our *Christian Faith*, “ and therefore without Scruple to be receiv’d as “ Weak, and not to be cast forth as Dead. “ *Salvianus* disputing what Faith is; *Quid est igitur Credulitas vel Fides?* (saith he) *Opinor fideliter hominem Christo credere, id est, Fidelem Deo esse, hoc est, Fideliter Dei mandata servare:* “ What might this Faith be? (saith he) I suppose, it is nothing else, but Faithfully to believe “ *Christ*; and this is to be Faithful unto God; “ which is nothing else, but faithfully to keep the

Q 2 “ *Commandments*

* *Golden Remains*, pag. 36, 37.

† *W. P.’s Works*, Vol. I. pag. 768, 769.

“ *Commandments of God.* Not therefore only a
 “ bare Belief, but the Fidelity and Trustiness of
 “ God’s Servants, faithfully accomplishing the
 “ Will of our Master, is required as a Part of our
 “ *Christian Faith.*

“ Now all those good Things which *Moral*
 “ *Men* by the *Light of Nature* do, are a Part of
 “ God’s Will written in their Hearts: wherefore
 “ so far as they were Conscientious in performing
 “ them (if *Salvianus* his Reason be good ;) so far
 “ have they Title and Interest in our Faith. And
 “ therefore *Regulus*, that Famous Roman, when
 “ he endured infinite Torments, rather than he
 “ would break his Oath, may thus far be counted
 “ a Martyr and Witness for the Truth. For the
 “ Crown of Martyrdom fits not only on the
 “ Heads of those who have lost their Lives rather
 “ than they would cease to profess the *Name of*
 “ *Christ* ; but on the Head of every one that suf-
 “ fers for the Testimony of a *Good Conscience* and
 “ for Righteousness Sake. And here I cannot
 “ pass by one very General and Gross Mistake of
 “ our Age. For in our Discourses concerning
 “ the Notes of a *Christian Man*, by what Signs
 “ we may know a Man to be one of the *Visible*
 “ *Company of Christ*, we have so tied our selves to
 “ this outward Profession, that if we know no o-
 “ ther Virtue in a Man, but that he hath con’d his
 “ Creed by Heart, let his Life be never so profane,
 “ we think it Argument enough for us to account
 “ him within the Pale and Circuit of the Church.
 “ On the contrary Side, let his Life be ever so up-
 “ right, if either he be little seen in, or peradven-
 “ ture quite ignorant of the Mystery of Christ, we
 “ esteem of him but as dead. And those, who
 “ conceive well of those Moral good Things, as
 “ of some Tokens giving Hope of Life, we ac-
 “ count

“ count but as a Kind of *Manichees*, who thought
 “ the very Earth had Life in it. I must confess
 “ that I have not yet made that Proficiency in the
 “ Schools of our Age, as that I could see, why
 “ the Second Table and the Acts of it are not as
 “ properly the Parts of Religion and Christianity,
 “ as the Acts and Observations of the First? If I
 “ mistake, then it is St. *James* that hath abus’d
 “ me; for he describing Religion by its proper
 “ Acts, tells us, that *Pure Religion and undefiled*
 “ *before God and the Father, is, to visit the Father-*
 “ *less and the Widows in their Affliction, and to keep*
 “ *himself unspotted of the World.* So that the Thing
 “ which in an *especial refined Dialect* of the New
 “ *Christian Language* signifies nothing but *Mo-*
 “ *rality and Civility*, that in the Language of the
 “ Holy Ghost imports *True Religion.*”

To which *W. P.* adds, “ He hath said so well
 “ on this Account, that there is little Need I
 “ should say any more; yet let me add thus
 “ much: Did Men mind the *Language* of the *Holy*
 “ *Ghost* more than their own Conceits, they would
 “ not stile those meer *Moral Men* in a Way of
 “ Disgrace, who are not of their *Perswasion*; it
 “ would suffice, that those that *fear God and*
 “ *work Righteousness in all Nations are accepted of*
 “ *him*; that Christ himself hath said, *He that*
 “ *doth the Will of my Father which is in Heaven,*
 “ *shall enter into the Kingdom of Heaven*; and of
 “ them that work Iniquity, *Depart from me, I*
 “ *know you not.*

“ *My Friends*, Let us not deceive our selves,
 “ *God will not be mocked; such as we sow, we shall*
 “ *certainly reap.* The Tree is known by its Fruits,
 “ and will be judg’d according to its Fruits. *The*
 “ *Wages of Sin is Death*: Men will find it so;
 “ and

" and every Man shall receive his Reward suitable
 " to his Work. For People to talk of *Special*
 " *Grace*, and yet be carried away by *Common*
 " *Temptations* : To let Pride, Vanity, Covetous-
 " ness, Revenge, &c. predominate, it is pro-
 " voking to God : But to conceit that the Right-
 " teous God will indulge his People in that Lati-
 " tude, which he condemns in other Men, is abo-
 " minable. 'Tis Sanctification that makes the
 " Saint ; and Self-denial that constitutes the
 " Christian ; and not filling our Heads and ele-
 " vating our Fancies by applying those Promises
 " to our selves, which as yet we have no Interest
 " in, though we may think they belong to no
 " Body else : This *Spiritual Flattery* of our selves
 " is most pernicious. I cannot but say with the
 " Apostle, 'Tis *neither Circumcision nor Uncircum-*
 " *cision*, Jew nor Gentile, (this nor t'other thing)
 " *but the New Creature, created after Christ Jesus*
 " *in Holiness* : for *without Holiness no Man shall*
 " *ever see the Lord*. And what is *Holiness*, but
 " abstaining from Wickedness ? And what's that
 " but keeping the Law of God ? *Great Peace have*
 " *they that love thy Law*, said David, that had
 " known the Trouble of breaking it : Therefore
 " it is that *Grace and Truth are come by Jesus Christ*,
 " to help us to *fulfil the Law*, not to excuse our
 " *Disobedience to the Law* : And what before we
 " were unable, this gives us Force to do. So
 " that *Christianity* is not an *Indulgence* of People
 " under Weakness and Disobedience, but the
 " compleating and Perfection of that Righteous-
 " ness which without him was but short and im-
 " perfect, through the all-sufficient Grace and
 " Power that came by Jesus Christ."

Before we dismiss that *pretended Commentary* on
 the Apostle's Creed which the *Defender* has inven-
 ted

ted for the *Quakers*, the better to carry on his Parallel 'twixt them and *H. N.* it may not be improper to observe (though I pretend not to be an Advocate for *H. N.*) that some of the Citations from him are so partially made, as to give the Reader no clear Idea of the Man's Intent: As for instance,

Vind. pag. 109. " *H. Nicholas* (in his Gospel of the Kingdom, c. 32.) says, That to those that are out of the Family of Love, the Masters of Christianity to them are in *Images, Figures and Shadows*, in Similitudes, Parables, and closed Books."

This Passage in *H. Nicholas's* Book, cap. xxxii. Sect. 2. runs thus,

" For unto all them that walke with-out the true
 " Being of the Godlynes and beavenlie Trueth, or
 " with-out the Familie of the Love of Jesu Christ,
 " and so, according to their Goodthinking, set-up,
 " minister, teach-fourth, and observe Services and * *Esa. 6.*
 " Ceremonies, all thinges chaunce, or they have them, 29. b.
 " in Similitudes, * Parables or closed Bookes, and *Mat. 13. b.*
 " in Images, Figures and Shadows, because they *Aet. 28. d.*
 " should not, without the Verytrue and his upright *Apo. 5. 4.*
 " prefiguration, see with the Eyes of their Earthlie
 " Minds, beare with the Ears of their Fleashlie
 " Thoughtes, nor comprehend in their Darke Heartes,
 " the secreat Woorkes of the holie Spirit of Christ,
 " which also the Worlde, nor her Wise, understand,
 " knowe nor receave."

The plain Sense of this Passage is, that wicked Men, and such as love not Christ, cannot understand the Mysteries of his Kingdom. This, tho' spoken by *H. Nicholas*, is very agreeable to that of the Apostle, 1 Cor. ii. 14. *The natural Man receiveth*

ceiveth not the Things of the Spirit of God: for they are Foolishness unto him, neither can he know them, because they are spiritually discerned. But in the Quotation as produc'd by the *Defender*, these Words, the *Matters of Christianity*, appear to be artfully inserted, and the Words, of *Jesu Christ*, designedly left out, that *Nicholas* might seem to exclude from the Knowledge of Christianity all that were not of his Fold or Sect.

Again, *Vind.* pag 111. we are told that *H. N.* "in his *Prophecy of the Spirit of Love*, (cap. xv. Sect. 5.) says plainly, That this State of Perfection, which is there stiled the Second Birth, is Christ Jesus the Lord and Saviour."

The Section in *H. N.*'s Book is thus,

- "O yee Holyones of God, thou lovelie Communitie of the Love, fear not, but be now of good Cheere upon the Earth, against all your Enemies, for be-
 1) *Esa. 35. 4* "holde your (1) God cometh to be avenged on all
 "your Enemies, for to laye them that they may be
 "troden-down under the Feete of our Lord and Savi-
 2) *Mat. 19* "our Jesus Christ, and eaven so in your (2) Second
John 3. 4 "Birth, out of the Holie Spirit of the Love of Jesu
 "Christ, to transporte or yeald-over the Judgment
 "and Dominion, upon the Earth, unto you and your
 "Saviour, Jesus Christ. To the end that yee with
 "him and bee with you and your Saviour Jesu Christ
 "and with his holie Spirit, should from hence-fourth,
 3) *Apo. 5.* "World-without-end, raigne with (3) Righteousnes,
b. 22. "upon the Earth, and (4) judge the same with Equi-
 4) *Esa. 3. 6* "tie according to the Promises."
Sap. 3. a
Jude 1. b

Though I don't pretend to know the Meaning of *Nicholas* in this Passage, yet I am sure there's no such Thing in it as the *Defender* has cited, viz.

That

Of the Charge of Deism:

121

That the Second Birth is Christ Jesus the Lord and Saviour.

Again, in the same Page he tells us, that
"H. N. (in his Gospel of the Kingdom, Sect. 13)
"speaks thus, We believe in Jesus Christ the on-
"ly Son of God our Lord." and yet he makes
"Christ to be a *State* and not a *Person*, to be
"Righteousness and Perfection."

Here he has mistaken the Book where H. N.
treats of that Article. 'Tis in his *First Exhorta-
tion to his Children and to the Familie of Love*, Cap:
vii. Sect. 12, 13. thus,

" The Seconde Article

" 12. Wee beleewe in Jesus Christ the onlie Sonne
" of God our Lord.

" 13. Wee confesse that the same Sonne of God Je-
"sus Christ is the very like Beeinge of the Living God
"his Father, throughwhom, God the Father hath
"made and accomplished all his Worke; and that he
" [namelie the Sonne of God Jesus Christ] for that
"cause beareth also all thinges with the Woord of his
"Powre, and maketh the Purginge of our Sinnes
"through hym-self."

This is the whole both of that Article and H.
N's Comment upon it; but that he there makes
Christ to be a *State* and not a *Person*, I can in no
wise apprehend.

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More

More Instances might be produc'd out of *H. N.*'s Writings, to shew, that either the *Defender*, or *J. Knewstub*, from whom, he says, * he transcrib'd, has not dealt fairly by him ; but I wave that, seeing I intend not to defend his Cause : For in many Parts of his Writings I do not understand him ; though in some Places he appears to me very sound and scriptural ; and so far I think the *Quakers* may safely agree either with him or any Body else. But as to the Charge of contemning the Scriptures, I cannot think that even *H. N.* himself was guilty of that, because both in his *Prophecy of the Spirit of Love*, and in his *Joyful Message of the Kingdom*, as also in his *Epistles and Exhortation*, he so abounds with References to Texts of Scripture, that had they been all transcrib'd at length, his Books would have been swell'd to double their Bulk.

I find no more Citations from *W. P.* in the Bishop's *Vindication*, till we come to p. 151. where the *Defender* begins his pretended Parallel 'twixt *Woolston* and the *Quakers*, who in the Points where his Charge lies, viz. the *Denying of an Eternal Jesus* and *Contemning the Scriptures*, agree not at all. The Instances he produces from *W. P.* on those Heads, are only such as we have before examined, and shewn to be nothing to his Purpose ; but are here, if possible, yet more impertinently alledged, having no *Coincidence* with *Woolston's* Opinion ; for instance, He begins with this Citation from *Woolston*, *Many of the Miracles of Jesus as recorded by the Evangelists, either in whole or in part were never wrought.* And a little lower, *The four Gospels are in no part a literal Story.* In

* *Vind.* pag. 122. in the Margin.

the *opposite Column* he tells us, that *W. P.* has *not* expressly denied the *Miracles of Jesus*. But *Woolston* has. Where's then their Agreement? Truly no where, but in this *Defender's* unnatural and forced Construction put upon *W. P.'s* Words, of which we have given many Instances.

As to other Points wherein * *Woolston* agrees with the *Scriptures*, such as his testifying against *Hireling Priests* and their *Maintenance by Tithes*, 'tis no Discredit for *W. P.* to agree with him. 'Tis true indeed, that *W. P.'s* *Invectives* against *Hirelings*, as produc'd by the *Defender*, pag. 165, 166. are very sharp and significant: But who can help it? They were the Effects of an Extraordinary Zeal against very bad Practices, and may as well be compar'd with some Expressions of the Prophet *Isaiah* as with *Woolston's*; see the following Parallel,

W O O L S T O N.

" The *Hireling Priesthood* have been the Cause
" of the *Infidelity* and *Apostacy* of these latter
" Times. — I intend to publish a Discourse of
" the *Mischiefs* and *Inconveniencies* of an *Hireling*
" *Priesthood*, wherein it shall be proved, that
" Mankind cannot be either good, wise or happy,
" without an Abolition and Extirpation of them."

W. P E N N.

" We have nothing for them [*Hirelings*] but
" Woes and Plagues, who have made drunk the
R 2 " Nations,

* As to any of *Woolston's* Antiscriptural Tenets, the *Quakers* stand discharg'd of them by the Bishop himself, if it be true, what his *Defender* tells us, p. 173. in these Words, " I am so well acquainted with the B. of L's Sentiments, that I can answer for him; that he is far from imputing the Impious Part of Mr. W's Scheme to the *Quakers*."

“ Nations, and laid them to sleep on downy Beds
 “ of soft self-pleasing Principles, whilst they have
 “ cut their Purfes and pickt their Pockets.”

I S A I A H. Chap. lvi.

Ver. 10. “ His Watchmen are blind; they
 “ are all ignorant; they are all dumb Dogs, they
 “ cannot bark; sleeping, lying down, loving to slum-
 “ ber. Ver. 11. Yea, they are greedy Dogs, which
 “ can never have enough, and they are Shepherds
 “ that cannot understand: They all look to their
 “ own way, every one for his Gain from his Quar-
 “ ter. Ver. 12. Come ye, say they, I will fetch
 “ Wine, and we will fill our selves with strong
 “ Drink, and to Morrow shall be as this Day, and
 “ much more abundant.”

I add no more, only inform the Reader, that
 the Passages of *W. P.* relating to *Hirelings*, are
 in the 2d Vol. of his Works, pag. 9. and 70.

Having now, I think, fully demonstra-
 ted, that the several Testimonies produc'd from
W. P. by the *Defender*, have nothing in them
 either *inconsistent* with the Acknowledgment of
 an *Outward Christ*, or with a due Regard to and
 Esteem of the *Holy Scriptures*; and consequently,
 that his real Sense and Meaning hath been most
 grossly misrepresented: I shall leave the *Defender*
 to the just *Censure* of the Bishop, which he hath
 deservedly incurr'd, by acting in a Manner dia-
 metrically contrary to his own Knowledge of the
 Bishop's Sentiments, concerning which he speaks
 thus, *Vind.* pag. 224. “ I know the *B. of L's*
 “ Sentiments so well, as to be very certain, that
 “ he perfectly abhors the *Misrepresentation* of
 “ any Person whatsoever.”

A N

A N

Examination of the Defender's
Comment on several Texts of
Scripture, with the Opinion
of some Criticks and Commen-
tators thereon.

THE first Text he undertakes pag. 175:
to set in a true Light, is 2 Cor. xiii. 5.
“ Examine your selves ; know you not
“ your own selves, how that Jesus Christ is in you,
“ except ye be Reprobates ? ” His Comment upon
it is as follows,

“ This, says he, is to be interpreted by the
“ Occasion, and the Context. The Occasion is
“ express'd not only throughout this whole *Epistle*,
“ but in the *third* Verse of this *Chapter* ; viz. the
“ Power given by Christ to Saint Paul to cha-
“ ritize Offenders ; in which Verse too the same
“ Words, *ἐν ὑμῖν*, are used most evidently for,
“ among you. and not properly for, in or within
“ you ; for he speaks immediately before thus,
“ (viz. in the 2d V. of this C.) *I have told you be-*
“ *fore*, (1 Cor. C. iv. V. 21.) —and I now write
“ to them that heretofore have sinned, [and have
“ not repented, C. xii. V. 21.] and to all others,
“ [i. e. in the like Case] that if I come again, I
“ will not spare you. He goes on in the next
“ Verse ;

1 Cor. 5.

4, 5. &c.

1 Cor. 11.

20, 21, &c.

1 Cor. 13.

4.

“ Verse ; *Since ye seek a Proof of Christ speaking in*
 “ *me, who is not weak toward you, but is mighty*
 “ *in you* : this must be understood, *among you*,
 “ because they whom he spoke of were great Of-
 “ fenders, *in whom Christ could not be said to*
 “ *be mighty*, unless in the Power of chastising
 “ them that was exerted by St. Paul ; viz. on the
 “ incestuous Person, and those who prophaned the
 “ Lord's Supper. Which he confirms by a Com-
 “ parison of the Appearance of *Weakness* in
 “ Christ's Sufferings and Death, but his real
 “ Power, with his own Appearance of *Weakness*,
 “ but real Power shew'd to them in those Instan-
 “ ces : Whence he goes on to the 5th V. and
 “ says, as a farther Proof of the Power of Christ
 “ shew'd to them, *Examine your selves, whether*
 “ *ye be in the Faith ; prove your own selves : Know*
 “ *ye not your own selves*, (i. e. by the Miracles
 “ done among you, and the various Gifts confer-
 “ red upon you) *how that Jesus Christ is in you,*
 “ *except ye be Reprobates?* That is, that *Jesus*
 “ *Christ* is among you, unless you are so far re-
 “ jected of God ; that he has withdrawn those
 “ Gifts from you. Where the Proposition *is*,
 “ must unavoidably signify, (as it frequently does
 “ elsewhere) *among*, and not *within you*, as it did
 “ in the foregoing Verse now recited ; if they are
 “ the same Offenders that are here spoke of as
 “ were just before, in whom *Christ* cannot be
 “ supposed to have dwelt. Or if the Apostle be
 “ supposed to speak of *Others* among them, who
 “ doubted of the Power of *Christ* as shewn by the
 “ Apostle, he refers them very justly to the Mi-
 “ racles wrought by him *among* them, and the
 “ Gifts they received by his Preaching *among*
 “ them ; which were such outward Testimonies
 “ of the Power of *Christ* among them, as *Christ*
 “ merely *within* them could not evince to other
 “ Persons

“ Persons who doubted of that Power. The
 “ Phrase here used alludes to that of the Doubt-
 “ ing *Israelites* after *Moses's* Miracles ; namely,
 “ *ἐν κύριος ἐν ἡμῖν*, is the Lord *among* us ? where the Exod. 17.
 “ Sense is not, within us, (which would be ab-
 “ surd) but indeed, *without* us, *with* us, or *a-*
 “ *mong* us. So here from the *Miracles* and *Gifts*
 “ among the *Corinthians*, Christ was proved to
 “ be *among* them, though not *in* them ; to be
 “ miraculously present *with* them ; who are here
 “ spoke of in *general* as the Church of *Corinth*,
 “ and not as *private* Persons. So that on either
 “ of these Suppositions it would be absurd to in-
 “ terpret the Preposition, *ἐν*, by the Word, *in* ;
 “ and the Sense plainly requires that it be ren-
 “ der'd *among*, or *with* you. And consequently,
 “ the *Quaker-Interpretation* of this Text assigned
 “ by the *Letter-Writer* is false ; that is, the Doc-
 “ trine of *Christ within* cannot be at all justified
 “ by it, since it relates to Christ *without* them.
 “ And as to any Pretence, that the Preposition,
 “ *ἐν*, necessarily signifies *in*, whoever consults
 “ his Concordance, will find that it frequently
 “ signifies *with*, or *among*, in Holy Scripture.”

In this *Comment*, the *Author* appears to me
 mistaken both in the *Occasion* and *Context* on which
 his *Interpretation* is grounded. The *Occasion*, he
 says, is express'd not only throughout this whole
Epistle, but in the 3d Verse of this Chapter, viz.
 the Power given by Christ to St. Paul to chastise
Offenders. Whereas the *Occasion* is fully express'd
 in the former Part of the 3d Verse, viz. *their seek-*
ing a Proof of Christ speaking in him, nor can I dis-
 cern that the latter Part of the same Verse relates
 to the Power given by Christ to St. Paul to chastise
Offenders, or that *they whom he speaks to in this 3d*
Verse were great Offenders ; for they are not, as
this

this Author supposes, the same Persons who were spoken of in the 2d Verse, as by duly considering the *Original Text*, and the Scope of the Epistle, will appear. The Word, *You*, through the whole Epistle denotes the Persons to whom it was written, and directed, viz. *The Church of God which was at Corinth, with all the Saints which were in all Achaia*. Can it be reasonably thought that the Apostle by *the Church of God and Saints*, intended to denote those great Offenders who were to be chastised? No certainly. And therefore when (in the 2d Verse of this xiiith Chapter) he directs a few Words, by Way of Digression, to those Offenders, he makes mention of them in the third Person, to *them*, not *you*; for though the Word *you* is twice inserted in our *English Translation* toward the Beginning of that Verse, and this Author to serve his Purpose, and force a Connexion with the following Words, has added another *you* at the End of it; yet there is not the Word, *you*, at all in the Original, which is as follows, Προείρηκα καὶ προλέγων ὡς παρῶν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω τοῖς προσημαρτηκόσι καὶ τοῖς λοιποῖς πάσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, ἢ φείσομαι. *I have before told, and do foretell as if present the second Time, and being absent I now write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare*. So that the Great Offenders spoken of in this 2d Verse, are as different from the Persons denoted by the Word *you* in the foregoing and subsequent Verses, as Sinners are from Saints, or Great Offenders from the Church of God. This 2d Verse seems indeed to have no relation to the 1st or 3d, but to be inserted in the Nature of a Parenthesis, the Sense remaining intire without it. For the Apostle having told them V. 1. that *in the Mouth of two or three Witnesses every Word shall be established*, has recourse for a Proof of the Power and Authority

thority of his Mission, not only to his own Testimony, but to the Experience of the Faithful among themselves, who witnessed the Operation and Energy of the same Divine Power working mightily in their own particulars, V. 3. *Since ye seek a Proof of Christ speaking in me, who toward is not weak, but is mighty in you.* Which Power of Christ in *himself* and *them*, he confirms by a Comparison of *Weakness* in Christ's Crucifixion, but *Real Power* in his Resurrection, with *his* and *their* Weakness, who yet lived by the Power of God toward them, V. 4. *For though he was crucified through Weakness, yet he liveth by the Power of God; for we also are weak in him, * but we shall live with him by the Power of God toward you.* Here he speaks of *himself* and *them* in the Plural Number (*ἡμεῖς*, *we*) whereas in the foregoing Verse he had spoke of *himself* only in the Singular Number (*ἐν ἐμοί*, *in me.*) He then puts them upon a strict Enquiry and Self-Examination, V. 5. *Examine your selves, whether ye be in the Faith; † prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.* That the Phrase, *Christ in you*, doth here import a *real Inhabitation* of his Holy Spirit, is most agreeable to other Expressions of the same Apostle, as 1 Cor. iii. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* (*οὐκ ἔστε ἡμεῖς.*) 1 Cor. vi. 19. *Know ye not that your Body is the*

S Temple

* How parallel is this with Rom. vi. 4. *Like as Christ was raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

† *ἑαυτοὺς δοκιμάζετε.* That these Words import a particular strict Self-Examination, appears, by comparing them with 1 Cor. xi. 18. *δοκιμάζετε δὲ ἑαυτοὺς ἄνθρωποις*, *Let a Man examine himself.*

Temple of the Holy Ghost, which is in you. 2 Cor. vi. 16. (Ἐνοικήσω ἐν αὐτοῖς.) I will dwell in them. 2. Tim. i. 14. That good Thing which was committed unto thee, keep by the Holy Ghost. (τὸ ἑνοικούντων ἐν ἡμῖν) which dwelleth in us. Ephes. ii. 22. In whom you also are builded together for an Habitation of God through the Spirit. (εἰς κατοικητήριον τῷ Θεῷ ἐν πνεύματι.) And that this Inhabitation of the Holy Spirit, or Christ within, was a distinguishing Mark to prove themselves by, whether they were in the Faith, or not, is evident from Rom. viii. 9. Ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwells in you. (ὁ Θεὸς ἐν ὑμῖν.) And the next Words, Now if any Man have not the Spirit of Christ, he is none of his, are exactly parallel with the Text under Consideration, viz. Know ye not your own selves, how that Jesus Christ is in you except ye be Reprobates.

Hence it appears, that the Doctrine of Christ within, which the Defender (pag. 174.) calls Quaker-Doctrine, is no other than the Doctrine of the Apostle: And that the Defender's Assertion (pag. 178.) that the Quaker-Interpretation of this Text (2 Cor. xiii. 5.) is false, and that, the Doctrine of CHRIST WITHIN cannot be at all justified by it, since it relates to Christ without them, is wholly groundless, being founded on a Supposition, that the Persons spoken of V. 3. were the same Offenders that were spoken of just before, which, I think, I have fully prov'd to be a Mistake. As to the Defender's far-fetcht Allusion to Exod. xvii. 7. probably borrow'd from Dr. Hammond, 'tis altogether unnecessary, in order to explicate a Phrase of the Apostles, which may be much better done by comparing it with a Multitude of Expressions in his own Writings.

Some Persons, of great Learning, who were no Quakers, have been of their Opinion respecting this Text, particularly Grotius, who thus remarks, "** Know ye not your own selves, how that Jesus Christ is in you. Do ye not perceive that Jesus Christ is present in you by his Spirit? If you perceive that, entertain well so great a Guest. Eph. iv. 30. [Unless ye be, ἀδύνατοι, Reprobates.] Unless ye be counterfeit, that is, Christians in Name, not in Deed. To these are oppos'd, [ἀδύνατοι, probi] honest Men, who are what they seem to be.*"

Calvin also on the same Text, interprets the Words, *Unless ye be Reprobates*, thus, "*** Unless by your Wickedness ye have cast off Faith, and Christ dwelling in you.*"

Another Passage of Scripture which the Bishop's Defender is pleas'd to comment upon (pag. 180.) is, *Coloss i. 27. To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is CHRIST IN YOU, the Hope of Glory.* Upon which Text, he thus remarks,

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marks,

** ἢ ἂν ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστός ἐν ὑμῖν ἐστίν.*
 "An non cognoscitis vosmet ipsos quia Jesus Christus est in vobis.] Nonne sentitis Jesum Christum per Spiritum suum in vobis præsentem esse, si id sentitis, bene tractate tantum hospitem. Eph. iv. 30. [*Ἐμὴ τί ἀπα ἀδύνατοι ἐσε, nisi forte reprobî estis*] Nisi adulterini estis, i. e. nomine, non re, Christiani. 1 Cor. ix. 27. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8. His oppositi, ἀδύνατοι, probi, qui sunt quod videntur. Rom. xiv. 18. xvi. 10. 1 Cor xi. 19. supra x. 18. 2 Tim, xi. 15. Jac. i. 12. & hic mox. 7. Vide Grotium. in Crit. Sacr. Vol. 7. in 2 Cor. xiii. 5."

*** Nisi flagitiis vestris fidem & inhabitantem Christum excusistis. Vide Pool. Synops. Crit. in 2 Cor. xiii.*

marks, " Now the Meaning of this, *says he,*
 " is best explained by the immediately preceding
 " Verse ; viz. *Even the Mystery which has been*
 " *hid from Ages and Generations, but now is made*
 " *manifest to the Saints ;* that is, the Calling of
 " the Gentiles to the Christian Faith, and the in-
 " corporating them together with the Jews in the
 " Church of Christ. He goes on thus, *To whom*
 " *God would make known what is the Riches of the*
 " *Glory of this Mystery among the Gentiles, which*
 " *is Christ in you, the Hope of Glory.* Where the
 " same Word *ev*, is used both with Regard to the
 " Gentiles, and to the Colossians ; though we
 " translate it *among the Gentiles,* and *in you the*
 " *Colossians.* Whoever understands the Original
 " knows, that it is read *ev εθνεσιν*, and translated
 " *among,* (and not *in the Gentiles*) as well as,
 " *ev υμιν*, *in you the Colossian Christians.* And
 " therefore, if it is rightly render'd, *among the*
 " *Gentiles,* it is as rightly to be render'd *among*
 " *you who are* * *not Gentiles ;* since the one cor-
 " responds with the other Part of this Sentence.
 " And the true Meaning of the Passage is ac-
 " cordingly to be fixed thus ; *To whom [i. e.*
 " *the Saints or Christians]* God has been pleased
 " to make known the Mystery of the Gospel of
 " Christ, as preached to or *among the Gentiles* in
 " general, and *to,* or *among you Colossians* in par-
 " ticular, as the Foundation of all our Hopes of
 " future Glory and Happiness. Whence it appears
 " that nothing but the grossest Ignorance could
 " put such a senseless Interpretation on the
 " Words, *Christ in you,* as answers to the Qua-
 " ker-Doctrine of *Christ within you :* For it rather
 " signifies

* I suppose this *not* to be a Typographical Mistake, tho' the Author has not order'd the *Deletion* of it, in his Account of the *Errata.*

“ signifies *Christ without you*, as the Gospel of
 “ *Christ is without*, and by *external Means* preach-
 “ ed unto you. So that here is a Fundamental
 “ Doctrine of *Quakerism* supported by a mere
 “ *Jingle of Words*, which have really a quite
 “ different Sense.”

That this Author's Interpretation of the Text,
Coloss. i. 27. is a mere *Jingle of Words*, (as he is
 pleased to call our *English Translation* of it) tend-
 ing to pervert the real Sense and Meaning of the
 Apostle, we shall endeavour to demonstrate.

The Reason he gives for rendring the Words,
ἐν ὑμῖν, among you, because, *ἐν ἔθνεσιν*, is render'd
 among the Gentiles, we think to be of no Validity,
 for though it were admitted, that the Words
ἐν ἔθνεσιν, were rightly render'd among the Gentiles;
 yet may the Words, *ἐν ὑμῖν*, be as rightly render'd
 in you, because the Words immediately following,
 viz. *the Hope of Glory*, do in an especial Manner
 correspond with that Part of the Sentence, *Χριστὸς*
ἐν ὑμῖν, *Christ in you*; for though the Gospel of
 Christ was preached, *ἐν ἔθνεσιν*, to or among the
 Gentiles in general, yet in them only was *Christ*
 the *Hope of Glory*, who believed and obeyed the
 Gospel; to wit, *the Saints and faithful Brethren*,
 to whom particularly this *Epistle* was written and
 directed: See Chap. i. V. 2. That the Apostle
 here intends, by *Christ in you*, *the Hope of Glory*,
 not the mere External Preaching of the Gospel
 among the Gentiles in general; but the *Power* of
 the *Spirit* of Christ working in the Faithful, is
 manifest from the Expressions of the same Apostle
 in his *Epistle to the Ephesians*, where he more

largely

largely treats on the * same Subject. *Eph. i. 17, 18, 19. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation, in the Knowledge of him: The Eyes of your Understanding being enlightned; that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance among the Saints, and what is the exceeding Greatness of his Power to us-ward, who believe, according to the Working of his mighty Power. This Spirit of Wisdom and Power, working in them, call'd in Coloss. i. 27. the Riches of the Glory of this Mystery, and above, the Riches of the Glory of his Inheritance among the Saints, is also call'd, Eph. iii. 7. The Fellowship of the Mystery, ἡ κοινωνία τῆς μυστήριου, and that the Apostle thereby intends a real Inhabitation of the Spirit of Christ, is evident from V. 14, 15, 16, 17. For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named, that he would grant you, according to the Riches of his Glory, to be strenghten'd with Might by his Spirit in the inner Man; that Christ may dwell in your Hearts by Faith. † κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. This Fellowship of the Mystery is farther explicated by the Apostle in the next Chapter, V. 8. under the Term of the Unity of the Spirit; endeavouring, says he, to keep the Unity of the Spirit in the Bond of Peace. And proceeds*

V. 4,

* “ This Epyftle to the *Coloffians*, (as *W Tindal*, in the *Ptologue* to his Translation of it, well observes) “ foloweth “ the Enſample of the Epyftle to the *Ephesians*, containing “ the Tenour of the ſame Epyftle with fewer Words.”

† Verbum κατοικῆν, perpetuum ſeu conſtantem Inhabitationem denotar; ut παροικῆν, commorationem ad tempus. This Verb κατοικῆν denotes a perpetual or conſtant Inhabitation, as παροικῆν, an abiding for a certain Time.

V. 4, 5, 6. *There is one Body, and one Spirit, even as ye are called in one Hope of your Calling; One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in you all, καὶ ἐν πάντων ὑμῶν, that is, says Chrysostom, * dwelling in you all.*

In short, this Indwelling of the Spirit of Christ in his Saints, is so amply and abundantly testified to in the Writings of the Apostle Paul, that unless this Author will call our *English Translation* of all the Passages in his Epistles, where that Subject is treated of, *a mere Jingle of Words which have really a quite different Sense*, as he does that of *Colos. i. 27*. I see no Possibility of his evading the Force of them.

Zanchius upon the Words of the Apostle, *In you*, *Col. i. 27*. thus remarks, † “As if he
“ had said, not simply and WITHOUT YOU, but
“ inhabiting IN YOU by Faith.”

Slichtingius on the same Text thus comments;
** “WHICH IS CHRIST IN YOU, *to wit*, the
“ Gentiles, by Faith dwelling IN YOU, and fil-
“ ling those that believe in him, as well as the
“ Jews, with all his Gifts.” And upon these
Words, *V. 29. which worketh in me mightily*, he
thus

* Καὶ ἐν πάντων ὑμῶν, τῷ ἐν, ὁ ἐν πάντων οἰκῶν. Chrysost.

† *In vobis*. q. d. non simpliciter & extra vos, sed in vobis inhabitans per fidem. *Vid. Synops. Crit.*

** *Qui est Christus in vobis*, nempe, Gentibus, per fidem in vobis habitans, & vos donis suis omnibus, æque ac Judæos, in se credentes complens. *Slichtingii Comment. in Col. i. 27.*

thus remarks, * “ No doubt the Apostle means
 “ the Holy Spirit, which is the Virtue and Effi-
 “ cacy of Christ powerfully working in all his
 “ Servants.”

The next Passage which he undertakes to ex-
 plicate, (pag. 182.) is *Galat. iv. 19. viz. My*
little Children, of whom I travail in Birth again,
till Christ be formed in you. “ The true Meaning,
 “ says he, of this Passage, is to be taken from the
 “ Occasion of it; which from the former Part of
 “ this *Epistle*, and indeed, from this very Chap-
 “ ter, appears to be this; that as some false
 “ Teachers had in *St. Paul's* Absence, taught the
 “ *Galatians* to *Judaize*, and to turn again to the
 “ *Weak and Beggarly Elements*, (*i. e.* of the *Law*)
 “ and again to be in *Bondage*, and to observe *Days*,
 “ *and Months, and Times, and Years*, in the
 “ *Jewish* Manner, *V. 9, 10.* the Apostle adds
 “ *V. 11. I am afraid of you lest I have bestowed on*
 “ *you labour in vain*; as indeed he might well ap-
 “ prehend an entire *Apostacy*: And therefore af-
 “ ter he had compared their former affectionate
 “ Conduct toward him with their present Beha-
 “ viour in beginning to desert his Doctrine, *V.*
 “ *14, 15, 16.* he comes to the Text now in view,
 “ *ver. 19. My little Children, of whom I travail*
 “ *in Birth again, till Christ be formed in you*: which
 “ is a natural and easie *Figure*, and means no
 “ more than that he earnestly desired to renew
 “ the true Faith of *Christ* among them, which
 “ they had sophisticated with *Judaizing* Notions
 “ and Practices, and would in consequence aban-
 “ don

* *Qui operatur in me in potentiâ.*—*Spiritum sanctum*
 haud dubiè designat Apostolus, qui virtus & Efficacia est
 Christi potenter operans in omnibus ejus servis. *Id.* in *Colo-*
i. 29.

" don entirely. And as the same Apostle else-
 " where describes himself as a Spiritual Father,
 " viz. 1 Cor. iv. 15. *For though you have Ten thou-*
 " *sand Instructors in Christ, yet have you not many*
 " *Fathers; for in Christ Jesus I have begotten you*
 " *through the Gospel;* so here he applies the Fi-
 " gure of the other Parent, a Mother, to him-
 " self, which seems to have been taken from Isa. c. 26;
 " *Isaiab, when he says, We have been with Child.* ver. 18.
 " Accordingly St. Paul speaks thus; *My little*
 " *Children, of whom I travail in Birth again, till*
 " *Christ be formed in you.* That is, My Chil-
 " dren of small and degenerate Faith, I labour
 " to reduce you again, by a *second* spiritual Birth;
 " or Regeneration, to the true primitive Faith
 " in Christ, which you have corrupted, and in
 " effect forsaken; and till you are as it were
 " *born again,* and the entire Doctrine of *Christ be*
 " *formed in you,* I am in a Sort of Spiritual Pangs
 " for you. This is then nothing more than an
 " Allusion to the Pangs of *Child-Birth,* as an
 " Illustration of the Trouble and Pains St. Paul
 " underwent; and the vehement Desire he had to
 " restore the *true* Faith of Christ to his perverted
 " *Galatian* Converts: So that when the *Letter-*
 " *Writer,* and Others among the *Quakers,* pre-
 " tend to prove from the Apostle's *Metaphor,*
 " that Christ is really *formed within* them, they
 " as grossly pervert his Meaning as the *Galatians*
 " did his Doctrine, and turn a mere *Figure* into
 " a *proper* Signification, in as precarious a man-
 " ner, as on other Occasions they turn proper
 " *Expressions* of Realities into mere *Shadows* and
 " *Allegories.* How remote then is the true Sense
 " of St. Paul, in this *figurative* Expression, from
 " that of *W. Bailey,* which seems to be the same
 " with that of our *Letter-Writer* in the present
 " Citation, viz. that the *Seed within* them grows
 " up

“ up from a *holy Thing*, to a *Child given*, and a
 “ *Son born*; and so becomes *Christ*, or the *mighty*
 “ *God within* them: in the abused Phrases of
 “ *Isaiab.*”

In this Explication our Author has unnecessarily busied himself to prove what we had before no Doubt of, *viz.* That the Apostle's Words, *Of whom I travail in Birth again*, are a figurative Expression, alluding to the Pangs of *Child birth*, and illustrating the Trouble and Pains he underwent, and the vehement Desire he had for the perverted *Galatians*, till *Christ* were *formed in* them: That Part of his Explication therefore might have been spar'd. He also esteems the Words of the Apostle, *Christ formed in you*, to be a *figurative Expression*; and I can assure him, the *Quakers* take those of *W. Bayley*, by him cited, to be *figurative Expressions*, and that *W. B.*'s real Sense is not remote from that of the Apostle; which, we think, this Author has not fully given: I shall therefore, according to his Advice, pag. 179. * compare this Text with parallel Scriptures,

* In which and in all my Inquiries into the true Sense of *Holy Scripture*, I humbly implore the *Help of the Spirit*, which I am sorry to see this Author treat with an Appearance of Contempt: “ For, * the Spirit of *God* from whence the “ *Doctrine of the Gospel* proceeds, is the only true Inter-
 “ *preter*, who opens it to us.” And, “ † He that suppo-
 “ *ses himself* to understand the Scriptures without *Superna-*
 “ *tural Light*, attempts to fly without *Wings and Feathers.*”

* *Spiritus Dei a quo procedit Evangelii Doctrina, solus est verus ejus Interpres, qui eam nobis patefaciat. Calvini Com. in 1 Cor. ii, 14.*

† Qui sine lumine Supernaturali Scripturas se intelligere arbitraur, sine alis & pennis volare contendit. *Hieron. Savonarola. De Simpl. Vit. l. 5. Con. 15.*

tures, and the Scope and Occasion of it, in order to find its true Meaning.

The *Occasion* was, that the *Galatians* who thro' the Preaching of the Apostle Paul had received the Gospel, or Ministration of the Spirit, [*ἵνα ἵνα τὸ πνεῦμα* 2 Cor. iii. 8.] were, by means of false Teachers who preached up the Necessity of Circumcision, and the keeping of the Law of Moses, so far seduced, as to turn again to the weak and beggarly Elements, and to the Observation of Days, and Times, and Months, and Years, Cap. iv. V. 9. This the Apostle takes Notice of as a manifest Token of their departing from the Guidance of the Spirit of Christ in them, by which they had received the Knowledge of God: *Because* (says he, V. 6.) *ye are Sons, God hath sent forth the Spirit of his Son* [the Spirit of Adoption, Rom. viii. 15.] *into your Hearts, crying, Abba, Father.* V. 7. *Wherefore thou art no more a Servant, but a Son, and if a Son, then an Heir of God through Christ.* V. 8. *Howbeit, then, when ye knew not God,* [when ye were yet unconverted, and had not received the Spirit of Adoption, which is also call'd *The Spirit of Wisdom and Revelation in the Knowledge of God.* Eph. i. 17.] *ye did Service unto them which by Nature are no Gods.* V. 9. *But now after that ye have* [received this Spirit of Adoption, whereby ye have] *known God, or rather are known of God,* [who of his own free Grace hath taken Notice of, and favoured you with so excellent a Gift] *how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days, and Months, and Times and Years.* Thus tenderly and pathetically does the Apostle expostulate with them upon their Declension from, and Disregard to the Spirit of his Son which God had sent forth into their Hearts. The

Consequence of which Declension (*viz.* their total falling away from the *Purity and Holiness* of the *Spirit* they had received, into the *Pollutions* of the *World*, and *Works* of the *Flesh*, which in the following Chapters he enumerates, and earnestly exhorts them to eschew, by being * *led by the Spirit*, † *living in the Spirit*, ¶ *walking in the Spirit*, * *sowing to the Spirit*, &c.) the Apostle expresses his Apprehension of, V. 10 *I am afraid of you, lest I have bestowed upon you labour in vain.* In Order therefore to prevent their total Apostacy, the Apostle in the most ardent and affectionate manner declares his vehement and earnest Desire, for their Recovery from a State of Bondage to weak and beggarly Elements, unto the Liberty *wherewith* Christ had made them free, and to a renewed Experience of the Operations of the *Holy Spirit of Christ*, which God had sent forth into their *Hearts*; which earnest Desire he expresses in the Text now under Consideration, V. 19 *My little Children, of whom I travail in Birth again, until Christ be formed in you.* This *Spirit of Christ* in them, as I observed before, the Apostle, Rom. viii. 15. calls *The Spirit of Adoption*, which he there opposes to the *Spirit of Bondage*. *Ye have not received,* says he, *the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

Hence I think it will plainly appear, that the Expression of the Apostle, *till Christ be formed in you*, has Relation to the *Spirit of Christ* within, working in them, not only a Belief of the Truth of his Doctrine, but influencing their whole Life and Conversation, that they might *walk in the Spirit*,

* C. v. V. 18. † V. 25. ¶ *Ibid.* * C. vi. V. 8.

Spirit, and not fulfil the Lusts of the Flesh. Cap. v. V. 16. but might become, as 'tis express'd, Rom. viii. 29. (Συμμόρφος τῆς εἰκόνος τοῦ υἱοῦ) *Conformed to the Image of the Son*: And Rom. xii. 2. *Be not conformed to this World, but (μεταμορφῶσθε) be ye transformed by the Renewing of your Mind.* Agreeable to which is the Saying of *Hierom*, “ * Christ “ is really formed in that Man, who understands “ the Virtue of his Faith, and in whom his whole “ Conversation is represented and described.”

The last Passages of Scripture the *Defender* is pleased to take Notice of (pag. 185.) as cited to support the *Quaker Pretensions* of a *Christ within*, are *John* xiv. 17, 20. which I shall recite together with the preceding Verse: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth, which the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. — At that Day ye shall know that I am in my Father, and you in me, and I in you.* The Preposition (ἐν) in these Texts is so necessarily rendered *In*, that our Author has no Room left for his Criticism upon the Translation of it. But in Order to clear, (or rather cloud) the Sense of these Passages, he offers five Points to Consideration, which we shall next consider of: He tells us,

“ 1. That this was principally spoke of, and “ immediately directed to, the *Apostles* themselves, whose Case must be acknowledged to “ be

* In illo verè Christus formatur, qui virtutem fidei ejus intelligit, & in quo omnis Conversatio ejus exprimitur atque depingitur. *Hieronymi Comment. in Epist. ad Galatas.*

“ be so very peculiar, as not to want here a particular Explanation. However, *says he*, I cannot but observe, in passing, that not only the *Letter-Writer*, but many of his Brethren, fallaciously misapply this and many other Texts of Scripture relating to the *Miraculous Age* of the *Apostles*, in Consequence of the Extraordinary Effusion of the *Holy Ghost* upon them, to the Ordinary Grace and standing Gifts of the same *Holy Spirit* to Believers in all Ages.”

That the Promise of the * *Paraclete*, the Comforter, or Spirit of Truth in this Place, is not to be restricted, (as this Author would have it) to the *Miraculous Age* of the *Apostles*, but is indeed a *standing Gift*, promised to *Believers* in all *future Ages*, let it be consider'd, that though this Discourse of our Saviour be immediately directed to the *Apostles*; yet that the Promise of the Comforter here made, doth not appertain to *them* only, but

* Though the *Paraclete*, or *Spirit of Truth*, be promised in a peculiar manner to the Believers, as a *Comforter* and *Supporter* in their Sufferings for the Testimony of Christ; yet it is also given to the *World*, as an *Instructor*, or *Reprover* for Sin; *When he is come he will reprove the World of Sin.* Cap. xvi. V. 8. “ * For the Word Παράκλησις & Παράκλησις, from which this Noun Παράκλητος is formed, not only signify to *comfort*, but also more frequently to *exhort*, to *intreat* for another, to *advocate*, to *plead* the Cause of another.——The Verb Παράκαλεῖν often imports to *preach*, *exhort*, *teach*, and as it were to *intercede* with others.”

* Johan. xiv. 16. Παράκλητος. Παράκαλέω & Παράκαλεσμαι, a quo hoc nomen formatum, non solum significat *consolari*, sed & multo magis *exhortari*, pro alio *objecrare*, *advocare*, & causam alterius agere.——Verbum Παράκαλεῖν sæpe valet *prædicare*, *hortari*, *docere*, & velut *intercedere* cum aliis. Pool. Synops. Critic.

but to all true Believers, is manifest by several Indefinite Expressions, of the same Import, made Use of therein. V. 21. *He that bath* (or whosoever bath, *'Ο ἔχων) *my Commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.* V. 23. *If a Man* (or, if any Man † ἐάν τις) *love me, he will keep my Words, and my Father will love him; and we will come unto him and make our Abode with him.* These Expressions, 'tis plain, cannot be restricted to the Apostles, nor to the Miraculous Age of the Apostles; but have Relation to all future Times, as the Words of the Text under Consideration do evince, viz. *He shall abide with you for ever,* (ἐς τὸ αἰῶνα) i. e. “ ¶ to all Eternity, in which Sense “ this Phrase is always us'd by John, as c. iv. 14. “ and vi. 51, 58. and viii. 35, 51. and x. 28, &c. “ as if he had said, Neither Enemies, nor Death “ it

* A Phrase, or manner of Speaking, frequently us'd by this Evangelist in the most indefinite and extensive Sense, as Cap. iii. V. 18. Ὁ πιστεύων, *He that* (or whosoever) *believeth.* C. vi. V. 56 Ὁ τρώγων μὲν τὸ σῶμα, *He that* (or whosoever) *eateth my Flesh.* 1 Ep. c. ii. V. 20. Ὁ ἀγαπῶν, *He that* (or whosoever) *loveth his Brother abideth in the Light.* V. 11. Ὁ μισῶν, *He that* (or whosoever) *hateth his Brother is in Darkness.* C. iii. V. 8. Ὁ ποιῶν, *He that* (or whosoever) *committeth Sin is of the Devil.* And in many other Places.

† A most indefinite Expression, excluding none.

¶ In omnem æternitatem, ut hæc phrasis semper a Joanne usurpatur, iv. 14. & vi. 51, 58. & viii. 35, 51, & x. 28, &c. Sensu, q. d. Paracletum vobis eripere non poterunt, sive hostes, sive mors ipsa. Promissio hæc propriè & præcipuè spectat ad Apostolos, ut infallibiles essent, &c. deinde ad eorum Successores in Ministerio, ut Matth. xxviii. V. 20. deinde ad pios omnes ratione gratiosæ inhabitationis. *Synops. Crit.*

“ it self, shall be able to take away from you the
 “ Comforter. This Promise properly and in the
 “ first Place relates to the Apostles, that they
 “ should be infallible, &c. Next, to their Suc-
 “ cessors in the Ministry, *Mat. xxviii. 20.* Lastly,
 “ to all good Men, in respect of a gracious In-
 “ habitation.”

2. His next Point is, “ That the *Holy Spirit*
 “ resided and acted in the several Persons here
 “ spoke of, in a certain Gradation, namely,
 “ that the *Spirit of God*, the same with the *Spirit*
 “ of *Christ*, was in *Christ*, without Measure, and
 “ resided constantly in him; but was in the *Apo-*
 “ *stles* in a certain Measure of his miraculous
 “ Gifts, and inspired them occasionally.”

We have already demonstrated that the Persons
 here spoke of, are not only *Christ* and his *Apo-*
stles, but also the true Believers in all future Ages:
 And that a continued Residence, not mere occasional
Inspiration, is here denoted, I think, is evident
 by the Words of the Texts before cited, viz. V.
 16. *That he may * abide with you for ever.* And
 V. 23. *We will come unto him, and make our Abode*
with him.

3. His third Point is, “ That the *Holy Spirit*
 “ is in other good Christians by his Ordinary
 “ Illumination and Assistance in a lower Degree,
 “ that is, his Influences are exerted in concurrence
 “ with the Use of proper Means, and particularly
 “ those

* *Ut maneat vobiscum.* id est, Corda vestra inhabitet, &
 Consolator, Instructorque vobis sit. *Pool. Synops.*

That he may abide with you, that is, that he may dwell in
 your Hearts, and be a Comforter and Instructor to you.

“ those of *Prayer*, and the Study of and In-
 “ struction in the Scripture.”

But he should also have consider'd that the *In-
 fluences* of the *Holy Spirit* are necessary to incline a
 Man's Mind to the Use of proper Means, for, it
 is God that worketh in us both to will, and to do, of
 his good Pleasure. Phil ii. 13. And, that Christ
 himself saith, *Without me ye can do nothing*, John
 xv. 5. And consequently, that the *Operation* of
 the *Spirit* is necessary, antecedent to the Use of
 Means, and to influence thereunto: Without
 Regard to which, Men's *Prayings* and *Readings*,
 will be neither acceptable to God, nor profitable
 to themselves, or others: For as the 13th Arti-
 cle of the Church of *England* well expresses it;
 “ Works done before the Grace of Christ, and
 “ the Inspiration of his Spirit, are not pleasant to
 “ God, forasmuch as they spring not of Faith in
 “ Jesus Christ; — Yea rather, for that they
 “ are not done as God hath willed and command-
 “ ed them to be done, we doubt not but they
 “ have the Nature of Sin.” Agreeable to which
 is the Saying of *Calvin*, “ * The Understanding
 “ of Man being irradiated with the Light of the
 “ *Holy Spirit*, then at last begins truly to taste
 “ those Things which appertain to the Kingdom
 “ of God, being before without all Relish or Sa-
 “ vour for the tasting of them.— The Word
 “ cannot penetrate into the Mind unless the *Holy*
 “ *Spirit*, that Inward Teacher, make an Entrance
 “ for it by his Illumination.”

U

4. The

* Spiritus sancti lumine irradiatus hominis intellectus, tum
 vere demum ea quæ ad regnum Dei pertinent gustare inci-
 pit; antea prorsus ad ea delibanda fatuus & inipidus. —
 In mentem penetrare nequit, nisi interiore illo magistro Spi-
 ritu per suam Illuminationem aditum faciente. *Calvin. lib;*
spirit. l. iii. c. 2. Sect. 34.

4. The fourth Point which he offers to Consideration, is, "That this Scripture-Account of the Operations of the *Spirit* is entirely different from the *Quaker*-Notions of *Christ within*, or the *Spirit within*; as appears from *George Fox* himself, who says, "That the very *Christ* of *God* is *within them*." And sometimes he adds, "as consisting of *Flesh, Blood, and Bones*." And *G. Lawrie* has been cited above as saying, "That they had not only the *Operations* of the *Holy Ghost within* them, but the *Operator*, or *Holy Ghost*, himself." With Regard to the former of which, namely, *the very Christ* of *God*, as *appearing*, or *manifested within*, (which is likewise maintain'd by the *Letter-Writer*) it is absolutely false; since, (as he has been observ'd *above*) the true Notion of *Christ*, properly so called, is that of *God* and *Man* united in one *Person*, though the *Quakers* usually speak of them in a separate Manner: And as *Christ* is *God-man*, it is evident he cannot at once be present in Heaven and in Multitudes of Believers on Earth; since his *human* Nature is now confined to Heaven, though as *God* he is every where. And therefore he cannot be *within* us as he is *God-man*, whom, as such, it is certain *the Heaven must receive until the Times of Restitution of all Things*, or the End of the World. And as to the *latter* Notion of the *Quakers*, viz. That the *Christ within* is the *Holy Spirit* himself; though no doubt he is every where, yet he is not the *Operator within* them, in their Sense of that Expression; for they can neither prove the *Necessity* of an *Immediate* Revelation of the Will of *God*, without highly derogating from the *Holy Scriptures* as a perfect *Rule* of Faith and Manners; nor have they been able to produce any unexceptionable

— nable

“ nable *Instances* of true *Prophetical Inspiration*;
 “ both which would be the natural Consequence
 “ of the *Holy Spirit's* residing *within* them, in the
 “ highest and most proper Sense of that *Expres-*
 “ *sion.*”

That the Account he has given of the Operations of the Spirit is partial, and does not fully comprehend the Scripture-Account thereof, (with which the *Quaker-Notions*, as he calls them, of *Christ within*, or the *Spirit within*, are exactly parallel) we have before shewn. As to his Assertion, that *George Fox* says, That *the very Christ* of *God* is *within* them, as consisting of *Flesh, Blood, and Bones* : Till our Author produces Book and Page for that, we shall think him misinform'd:

His Assertion, that the Notion of the *very Christ of God* as *appearing*, or *manifested within*, is absolutely false, seems not very agreeable to the Text *John xiv. 17. He dwelleth with you, and shall be in you.* Was not he who then *dwelt with them*, the *very Christ of God*? Does he not say of himself, *V. 29. I go away and come again unto you?* Is not the *Spirit of Christ* since his Bodily Departure, frequently called by the Name *Christ* in the *Holy Scriptures*? as *Rom. viii. 10. If Christ* (i. e. the Spirit of Christ) *be in you.* *Gal. ii. 20 Christ* (i. e. the Spirit of Christ) *liveth in me.* *Eph. iii. 17. That Christ* (i. e. the Spirit of Christ) *may dwell in your Hearts.* *Phil. iv. 13. I can do all Things through Christ* (i. e. the Spirit of Christ) *which strengthneth me* : And in many other Places.

The true Notion of *Christ*, both with respect to his *Divine*, and *Human Nature*, may certainly be express'd in Scripture Terms; but 'tis observable, that some Men, while they profess the

Scriptures to be the ONLY RULE of Faith, frequently chuse to express their own in Terms not there. The compounded Word, *God-man*, is not us'd in *Holy Writ*, but is apt to convey an *unscriptural Idea* of *Composition* and *Confusion* in the *Two Natures* of Christ, which the *Holy Penmen*, as well as the *Quakers*, usually speak of in a *Distinct*, tho' not a *Separate*, Manner; for the *Omnipresence* of the *Divine Nature* of Christ, is in no wise inconsistent with a *Scriptural Union* to his *Human Nature*, the being of which in Heaven, this Author might have better express'd than by the Word, *confined*, another *Unscriptural Term*, which his Opposition to the Scriptural Ones of the *Quakers* has led him into; and which the Text *Acts* iii. 2. gives him no sufficient Warrant for.

The Presence of Christ at once in Heaven, and with the Saints and Believers here on Earth, is well express'd by *David Pareus*, who in Answer to this Question, * *Is not then Christ with us to the End of the World as he hath promised?* Says, "Christ is very God, and very Man, therefore according to his Human Nature he is not now on Earth; but according to his Divinity, Majesty, Grace and Spirit, he is never at any Time absent from us." In Explication of which he cites the following Passage of *Augustin* on *John* xvi. 28. "¶ Respecting his Majesty, respect-

* An ergo Christus non est nobiscum usque ad finem Mundi, quemadmodum promittit? Christus est verus Deus et verus homo. Itaque secundum naturam humanam jam non est in terrâ; at secundum divinitatem suam, majestatem, gratiam & spiritum, nullo unquam tempore a nobis abest. *Corpus Doctrinæ Christianæ. Hanoviz. 1651. p. 260.*

¶ Secundum majestatem suam, secundum providentiam, secundum ineffabilem gratiam impletur, quod ab eo dictum est,
Ecce

ing his Providence, respecting his unutterable
 Grace, that Saying of his is fulfilled, *Lo, I*
am with you always, even unto the End of the
World. But, as to the Flesh, which the Word
 assumed, as to his being born of a Virgin, as
 to his being apprehended by the *Jews*, Cruci-
 fied, taken down from the Cross, wrapped in
 Linen, laid in the Sepulchre, made manifest
 in his Resurrection, *ye have me not always with*
you. Wherefore? Because he conversed, ac-
 cording to his Bodily Presence, forty Days,
 with his Disciples, and they accompanying him,
 by beholding, not following, he ascended into
 Heaven, and is not here. For he is there, he
 sits at the Right Hand of God: And he is here,
 for the Presence of his Majesty is not departed.
 Or thus, Respecting the Presence of his Ma-
 jesty we have Christ always; Respecting the
 Presence of his Flesh, it was truly said to his
 Disciples, *but ye have me not always.* For the
 Church had him, according to the Presence of
 his Flesh, a few Days: Now she holds him by
 Faith, sees him not with her Eyes." Upon
 which

Eccē ego vobiscum sum omnibus diebus usque ad consummationem
seculi. Secundum carnem vero, quam verbum assumpsit, se-
 cundum id, quod de virgine natus est, secundum quod a
Judeis prehensus est, quod ligno confixus, quod de cruce
 depositus, quod linteis involutus, quod in Sepulchro condi-
 tus, quod in resurrectione manifestatus, *non semper me habebi-*
tis vobis, etc. Quare? quoniam conversatus est, secundum
 Corporis præsentiam, quadraginta diebus cum discipulis, &
 eis deducētibz, videndo, non sequendo, ascendit in cœ-
 lum, et non est hic. Ibi est enim, sedet ad dextram Dei:
 at hic est; non enim recessit præsentia majestatis. *Aliter;*
 secundum præsentiam Majestatis semper habemus Christum:
 secundum præsentiam Carnis, recte dictum est discipulis;
me autem non semper habebitis. Habuit enim illum Ecclesia
 secundum præsentiam Carnis, paucis diebus; modo fide
 tenet, oculis non videt. *Ibid.* p. 261.

which Passage of *Augustin, Pareus* makes this *Observation*, “ * Christ then after his Ascension
 “ carried with us, 1. By his Spirit the Godhead.
 “ 2. By our Faith and Confidence looking unto
 “ him. 3. By mutual Love, because he loveth
 “ us, and we him, so that he cannot be unmind-
 “ ful of us. 4. *By an Union even with his Hu-*
 “ *man Nature*: For the same Spirit is in us and
 “ in him, which conjoyns us with him. 5. By
 “ the Hope of Consummation, *that is*, a sure
 “ Hope of coming to him.”

His Objection against the *Necessity of Immediate Revelation*, as highly derogating from the *Holy Scriptures*, is a Mistake; for 'tis that from whence they are derived, and upon which their *Dignity, Excellency, and Authority*, is most firmly established. We have always a reverend Esteem and Regard for those *Holy Writings*, as proceeding from the Immediate Revelation of the *Holy Spirit* to those that wrote them, but we cannot think that the *Purity and Virtue* of the *Stream* has made the *Fountain* unnecessary. That the *Holy Scriptures* are an excellent *Rule of Faith and Manners*, we readily acknowledge, and the strongest Evidence that they are so, is that the *Gospel Truths* thereby exhibited, are confirmed by the *Immediate Testimony* of the same Spirit which gave them forth: But to assert, that they are the *Only Rule*, is to leave the far greater Part of Mankind without any: A narrow and unchristian Opinion, highly derogating

* Christus igitur post Ascensionem nobiscum mansit, & nobis adest, 1. Spiritu suo Deitate. 2. Fide nostra & fiducia ipsum intuenste. 3. Dilectione mutua, quia diligit nos, & nos ipsum, ita, ut non obliviscatur nostri. 4. Unione etiam cum Natura ipsius humana. Est enim idem Spiritus in nobis & in ipso, qui nos cum ipso copulat. 5. Spe consummationis, hoc est, spe certa veniendi ad ipsum. *Ibid.*

derogating from that *Universal Love* and *Mercy* of the *Great God* and *Father of all*, toward the whole Race of Mankind, which the Holy Scriptures most abundantly bear Testimony to. As to *Prophetical Inspiration*, of which he also says, that it would be a natural Consequence “ of “ the *Holy Spirit's* residing *within*, in the highest “ and most proper Sense of that Expression,” we can abate him his Superlatives, and (though we dare not limit the *Operations* of the *Holy Spirit*, from imparting even at this Day *Prophetical Inspiration*) we declare our selves most humbly thankful for any Degree of the gracious and comfortable Influences of the *Holy Spirit* of *Christ* upon our Souls, who always hath been, is, and ever will be, an Immediate Teacher and Instructor of Mankind throughout all Ages: A *Reprover* of the *unfruitful Works of Darkneſs*, and a Leader and Director out of them: A Support and Strength to his faithful Followers, and a COMFORTER *abiding in them*, in a *scriptural* and *proper* Sense of that Expression.

His fifth and last Consideration is, “ That the “ *Letter-Writer* gives an unfair Account of, and “ grossly palliates their *Christ within*; namely, “ that They mean *only* the Divine Grace, Light, “ or Spirit of Christ, which illuminates the Understanding, and gives a Perception and Knowledge of Divine Matters; and that this operates upon Mens Minds, &c.” And again he “ stiles this Doctrine, “ the Inward *Appearance* “ of *Christ* in the Soul, and an Internal *Manifestation* of his Spirit.” But that this is not genuine *Quakerism*, is evident from a Comparison of “ it very easily made, with the Testimonies of the “ Heads of the *Quakers* above; and that it is too “ artful a Misrepresentation of the true *Quaker* “ Doctrine

“ Doctrine of the *Christ*, or *Spirit within*, shall
 “ be farther evinced in the *Series* of this *Discourse*.
 “ And accordingly, if the *Quakers* have all along
 “ meant nothing else but the *Divine Grace*, or
 “ Ordinary Assistance, by all their *Mystical* and
 “ lofty Expressions about the *Spirit within* them,
 “ they would have been distinguished by nothing
 “ but mere Words from the sounder Part of the
 “ *Christian Church*.”

That the *Letter-Writer*, whoever he was, hath
 convers'd with the *Quaker's* Writings to far better
 Purpose than the Bishop's *Defender*, is apparent
 by his *just Definition* of their Doctrine of *Christ*
within ; for having first expostulated with the
 Bishop on their Behalf, in these Words, “ How
 “ have they been banter'd about the Light and
 “ Spirit? What Ridicule have they endur'd?
 “ What false Representation have they suffer'd ;
 “ and from Men whose Learning and Charity
 “ should have taught them better? *He adds*,
 “ When at the same Time I understand by their
 “ Writings, they mean only, the Divine Grace,
 “ Light, or Spirit of Christ, which illuminates
 “ the Understanding, and gives a Perception and
 “ Knowledge of Divine Matters ; and this, they
 “ plead, operates upon Men's Minds, and, as
 “ they yield Obedience to it, they are conformed
 “ by it to the Image of God.” He also calls it
 THE INWARD APPEARANCE OF CHRIST IN THE
 SOUL, and an *Internal Manifestation of his Spirit*.

This is their real Sense ; or to use the *Defender's*
 Expression, 'tis *Genuine Quakerism*, which, had he
 read impartially the Books whence his pretended
Testimonies are said to be extracted, he could not
 possibly have been ignorant of. If therefore, this
 be not the *Doctrine* by him opposed, his writing
 on

on this Subject has been nothing more than combating his own *mistaken Notions* concerning the *Quakers*, instead of their real Opinion, which how little it differs from that of the Compilers of the Common Prayer Book, whom we suppose he will admit to have been of the sounder Part of the *Christian Church*, may appear by the following Passages, viz.

“ Let us beseech *God*, to grant us true Repentance, and his *Holy Spirit*, that those Things may please him which we do at this present, and that the rest of our Life hereafter may be pure and holy.” *Absolution*, at the Beginning of *Morn. and Even. Prayer*.

“ O Lord our heavenly Father—We beseech thee with thy Favour to behold our most Gracious Sovereign Lord, King *GEORGE*, and so replenish him with the Grace of *THY HOLY SPIRIT*, that he may alway incline to thy Will, and walk in thy Way.” *Prayer for the King*:

“ *Almighty God*—We humbly beseech thee to bless—all the Royal Family, Endue them with *THY HOLY SPIRIT* ; ” *Prayer for the Royal Family*.

“ *Almighty and Everlasting God*—Send down upon our Bishops and Curates, and all Congregations committed to their Charge, *THE HEALTHFUL SPIRIT OF THY GRACE*. *Prayer for the Clergy and People*.

“ *Almighty God*—Grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by *THY HOLY SPIRIT*. *Collect for Christmas Day*.

The Defender's Comment

“ O Lord—Send THY HOLY GHOST, and
 “ pour into our Hearts that most Excellent Gift
 “ of Charity. *Collect for the Sunday next before*
Lent.

“ Almighty and Everlasting God, by WHOSE
 “ SPIRIT the whole Body of the Church is go-
 “ verned and sanctified. *2d Collect for Good*
Friday.

“ Almighty God—we humbly beseech thee,
 “ that as by Thy SPECIAL GRACE preventing us,
 “ thou dost put into our Minds good Desires, so
 “ by Thy CONTINUAL HELP we may bring the
 “ same to good Effect. *Collect for Easter Day.*

“ O Lord, from whom all Things do come ;
 “ Grant to us thy humble Servants, that by Thy
 “ HOLY INSPIRATION we may think those things
 “ that be good, and by thy merciful Guiding may
 “ perform the same. *Collect for the 5th Sunday*
after Easter.

“ O God—we beseech thee leave us not com-
 “ fortless, but send to us THINE HOLY GHOST
 “ to comfort us. *Collect for the Sunday after A-*
scension Day.

“ God, who at this Time didst teach the
 “ Hearts of thy Faithful People by thy sending
 “ to them the Light of Thy HOLY SPIRIT,
 “ Grant us by the SAME SPIRIT to have a right
 “ Judgment in all Things.* *Collect for Whitsunday.*
 “ O God

* They who made this *Collect*, undoubtedly believ'd such a
 Judgment attainable ; as high a Pitch of *Infalibility* as any
Quaker ever pretended to.

“ O God—Mercifully grant that Thy HOLY
“ SPIRIT may in all Things direct and rule our
“ Hearts. *Collect for the 19th Sunday after Tri-*
nity.

“ Almighty and Everlasting God—We hum-
“ bly beseech thee to inspire continually the Uni-
“ versal Church with the SPIRIT OF TRUTH,
“ Unity, and Concord. *Prayer for the Church*
Militant in the Communion Service.

“ Almighty and Everlasting God—Let thy
“ Fatherly Hand, we beseech thee, ever be over
“ them; let Thy HOLY SPIRIT ever be with
“ them, and so lead them in the Knowledge and
“ Obedience of thy Word, that in the End they
“ may obtain Everlasting Life. *Collect in the*
Order of Confirmation.

“ —Look Graciously upon him, O Lord,
“ and the more the outward Man decayeth,
“ strengthen him, we beseech thee, so much the
“ more continually with Thy GRACE and HOLY
“ SPIRIT in the inner Man. *Prayer in the Visi-*
tation of the Sick.

The Inspiration of the *Holy Spirit*, the *Spirit of*
God, which is the same with the *Spirit of Christ*,
and which we have already shewn is frequently in
Holy Scripture called *Christ*, is what the *Quakers*
mean by *Christ within*, concerning which, and
its *Operations* on the Minds of Men, they believe
what the *Church of England* so frequently prays
for, viz. THAT it enables Men to please God,
and to lead a *Life pure and holy*. *Alway to incline*
to his Will, and walk in his Way. Truly to please
him. To be renewed. THAT it supplies Men
with that most excellent Gift of *Charity*. THAT

the whole Body of the Church is governed and sanctified by it. THAT by its Holy Inspiration Men think those Things that be good, and perform the same. TTAT it is sent to comfort the Faithful; to give a right Judgment in all Things; to direct and rule their Hearts; to inspire continually with Truth, Unity, and Concord: to strengthen them in the inner Man, and to lead them in Knowledge and Obedience to the obtaining of Everlasting Life. This was the Doctrine of our Early Reformers, they directed Men not to Criticks and Commentators, but to the Holy Spirit, as of absolute Necessity, for the right Understanding the Sense of Holy Scripture. * " As the Scriptures (saith " Bishop Jewel) were written by the Spirit of God, " to must they be expounded by the same. For " without that Spirit, we have neither Ears to " hear, nor Eyes to see. It is that Spirit that " openeth, and no Man shutteth: The same " shutteth, and no Man openeth. The same " Spirit prepared and opened the *Silk Woman's* " Heart, that she should give ear to, and consider the Things that were spoken by St. Paul, " *Acts. xvi.* And in respect of this Spirit, the " Prophet *Isaiab* saith, *Erunt omnes docti a Deo,* " They shall be all taught of God. *Isa. liv.*

" † The Spirit of God is bound, neither to " the Sharpness of Wit, nor to abundance of " Learning. Oftentimes the Unlearned seeth " that Thing, that the Learned cannot see. " Christ saith, *I thank thee, O Father, the Lord " of Heaven and Earth, for that thou hast bidden* " those

* Defence of his *Apology*. pag. 672.

† *Ibid.* pag. 532.

“ *those Things from the Wise and Politick, and hast*
 “ *revealed the same unto the little Ones. Mat. iv.*

“ * Our *Learning* is the *Cross* of *Christ*: Of
 “ other *Learning* we make no *Vaunts*. *God is*
 “ called the *God of Truth*, and not of *Learning*.
 “ *St. Paul saith, All kind of Learning shall be a-*
 “ *bolished and consumed to nothing. 1 Cor. xiii. God*
 “ *make us all Learned to the Kingdom of Heaven.*
 “ *Mat. xiii.*”

“ ** The *Prophet*, (*saith Archbishop Sandys*)
 “ being inflamed with a *Desire of Knowledge and*
 “ *Understanding*, saw no other way to attain
 “ thereto, but by joining with continual *Me-*
 “ *ditation, earnest Prayer, Teach me thy Ways,*
 “ *O Lord, give me Understanding, shew me thy*
 “ *Law*. He knew that *Praying* was as needful
 “ altogether as *Reading*; that if there be any
 “ *Difference at all, it is this, By Praying we*
 “ *profit more than by Reading.*

“ As he desireth to be taught, so it is espec-
 “ ally to be noted, that his *Desire* is to be taught
 “ of *God*: *Teach thou me, O Lord*; there is none
 “ can open the *sealed Book of God*, but only the
 “ *Lion of the Tribe of Juda, the Root of David,*
 “ the *Lamb of God*. For, *Thou art worthy to*
 “ *take the Book, and to open the seven Seals thereof,*
 “ *because thou wast slain, and hast redeemed us to*
 “ *God by thy Blood. Rev. v. It is he that hath*
 “ the *Key of David*, which openeth, and no
 “ Man

* *Ibid.* pag. 623.

“ ** In a *Sermon* preached before *Queen Elizabeth*, on
 “ *Psal. lxxxvi. 11. Teach me thy Way, O Lord, I will walk in thy*
 “ *Truth.*

“ Man shutteth ; shutteth, and no Man openeth.
 “ For the *outward reading* of the Word, without
 “ the *inward Working of his Spirit*, is nothing.
 “ The precise *Pharisees*, the learned *Scribes*, read
 “ the *Scriptures* over and over again ; they not
 “ only read them in *Books*, but wore them on the
 “ *Garments* ; they were not only *taught*, but were
 “ able themselves to *teach* others. But because
 “ this *Heavenly Teacher* had not *instructed* them,
 “ their Understanding was *Darkness*, their
 “ Knowledge was but *Vanity* ; they were *igno-*
 “ *rant* altogether in that *saving Truth* which the
 “ Prophet *David* is so desirous to learn. The
 “ *Mysteries* of Salvation were so hard to be con-
 “ ceived of the very *Apostles of Christ Jesus*, that
 “ he is forced many Times sharply to rebuke
 “ them for their *Dulness* ; which unless he had
 “ remov'd by opening the Eyes of their Minds,
 “ *Luke xxiv.* they could never have attained to
 “ the Knowledge of Salvation in Christ Jesus.
 “ The Ears of that Woman *Lydia* would have
 “ been as close shut against the Preaching of *Paul*
 “ as any others, if the *Finger of God* had not
 “ touched and opened her Heart. As many as
 “ learn they are taught of God. *John vi. 45.* and
 “ no Man knoweth the Father but he to whom it
 “ pleaseth the Son to reveal him There is but one
 “ Teacher in the School of Christ, he it is that
 “ leadeth into all Truth.”

Had not some succeeding Protestants deviated
 from the Principles of their Predecessors, they
 could have had no Controversy with the Quakers
 on this Subject of Immediate Inspiration.

T H E

Falshoods of H. PICKWORTH'S
*Narrative fully fix'd upon his
 own Head, from his late pre-
 tended Defence of them.*

THE *Defender* of the B. of L. and C. having publish'd in his *Vindication* a *Narrative* concerning *W. Penn* and *R. Claridge* subscrib'd by *Henry Pickworth*, and containing the highest Improbabilities supported by nothing but the Single Testimony of the *Relater* : I thought proper in an *Appendix* to my late Answer to *P. Smith* to make some *Remarks* on that *Narrative*, and to shew such plain Marks of Fiction, and such Downright Falshoods in Fact therein, as might convince the Reader, that it's Author's Evidence respecting the *Quakers* (of whom he tells many Things well known by others to be false, and nothing which any Man but himself will affirm to be true) is not to be depended on.

Against these Remarks *Pickworth* has lately publish'd his *Defence*, which I am now to consider.

My First Charge upon him, *Append.* pag. 405, 406, was in these Words, viz.

“ In his *Tale* about *W. Penn*, there is a direct
 “ *Self-Contradiction*, a thing *Truth* cannot be guilty
 “ of; 'tis this : In the Account published by the
 “ *Vindicator* ; after having told us, that *W. P.* ac-
 “ knowledged to him many great Errors, which
 “ he

" he declared, *If the Lord gave him Life, Strength,*
 " *and Liberty, he would travel through the Nation in*
 " *order to set Friends to rights in ; and then speaking*
 " *of his neglecting so to do, says, The same was one*
 " *great Reason, I am persuaded, why God Almighty*
 " *suffered him to be possessed with that Spirit of Luna-*
 " *cy, which utterly unqualified him for that Christian*
 " *Service, all the Time of his Life after. But in his*
 " *Letter to the Quakers, 1730, treating of the same*
 " *pretended Promise of W. P. he says, I am fully*
 " *satisfied he would have performed his Word in*
 " *this, had not his ensuing Lunacy unhappily pre-*
 " *vented, whose excusable Omission of his designed*
 " *Duty herein, I could wish some others of your Prea-*
 " *chers would make up by their faithful Performance*
 " *of.*

" Thus in the *Letter 1730*, he assigns *W. P's*
 " *Lunacy*, (as he calls it) as a *just Excuse* for not
 " *performing his designed Duty*; whereas in the
 " *Account published by the Vindicator*, he re-
 " *presents the same pretended Lunacy*, as a
 " *Judgment of God upon him for neglecting his*
 " *Duty.*

" This *Contradiction*, we are obliged to the *Vindi-*
 " *cator* for, who gave the Man an Opportunity of
 " *telling his Story twice.*"

The Defence he makes pag. 1, 2, 3, is thus,
 viz. " Though, with relation to their said Friend
 " *Wm. Penn's* seeming Sincerity, in his Promise
 " to travel through the Nation for the End a-
 " bovementioned, I very warrantably might, as I
 " did in my former, esteem his Omission of Per-
 " formance thereof as excusable, on account of the
 " lunatick Disorder that soon after befel him (of
 " the Nature of *Nebuchadnezzar's* of old, as fore-
 " told him in a certain prophetick Warning, in
 " part recited p. 160 of my printed Charge, as
 " in Writing previously presented him) yet as the
 " said

“ said Lunacy it self was occasioned by his dishonourable Subjection to *George Whitehead*, and *Henry Goldney*’s ungodly Dissuatives from doing so ; as I had found when I wrote my last to the Bishop, as testified therein (though, like a right Quaker-Defender, *Besse* overlooked it) I might, as I did in my last, as warrantably represent the same, notwithstanding, as a just Judgment of God upon him on that Occasion, without being guilty of such a Contradiction therein as he most falsely accuses me of.”

Hence it seems, that tho’ in his former he did esteem *W. P.*’s Omission of his Performance [of his pretended Promise] as excusable on Account of the Lunatick Disorder that [he says] soon after befell him ; yet he had found when he wrote his last to the Bishop, that the said Lunacy it self was occasioned by his Dishonourable Subjection to *George Whitehead*’s and *Henry Goldney*’s ungodly dissuatives from doing so. As if he had found that out since he wrote his Letter to the *Quakers* in 1730 : A meer Fallacy, as will appear by those very Expressions in his *Narrative*, which he says, *Besse*, like a Right Quaker-Defender overlook’d ; I shall now transcribe them ; viz. “ Which he [*W. P.*] neglecting to do notwithstanding, through the Influence *G. Whitehead*, and one *Henry Gouldney*, with other of his rich Quaker-Supporters had over him ; (together with his own Uneasiness so manifestly to interfere with his and their previous pretences to an Infallible guidance) as I have good Reason to conclude from some Discourse I had with him after his Enlargement.” How inconsistent is the Man with himself ? Did he find out since he wrote his Letter in 1730, the self same Matter which he had concluded from Discourse with *W. P.* who died in 1718 ? For my Part I can see no way to reconcile this, unless

less he will say that he discours'd with W. P. a Dozen Years after he was Dead and buried.

My next *Objection*, *Append.* pag. 406. was thus,
 " He tells us, p. 217, that *W. P's Lunacy terminated in Rage and Madness before the End of his Days at the Bath.* But if *W. Penn* never was *Lunatick*, or *Mad*, and did not *end his Days at the Bath*, then here are two Falshoods in Fact; to evade which, the Relator adds, *If I ben't misinform'd*, by which saving Clause he would remove the Imputation of Falshood from his own Head, we know not whither, which nevertheless will yet lye at his Door, till he shall produce his Informer."

The Falshood of the Facts I have so fully prov'd as to reduce him to the hard Necessity of eating his own Words, and accusing me with Falshood (pag 3) for saying, that he told his Readers what he really did tell them, viz *That W. P's Lunacy terminated in Rage and Madness before the End of his Days at the Bath*: Tho' these are his very Words, yet he asserts pag. 6. *That he never affirm'd any such Thing of him himself.* So securely does he fancy himself intrench'd behind his saving Clause, *If I ben't misinform'd*, as if he had a Priviledge for publishing false Reports. We shall now shew from his own *Defence*, that *he was not misinform'd*, and consequently, that those Falshoods lie at his own Door.

In pag. 4, of his *Defence* he produces his Informer thus, " His Name is *Peter Rochfort*, still living in *King-Street*, near *Old-Street Square*, *London*, who gave me that Information, in the Presence of *Mr. Rigby*, and *Mr. Swanson*; as he may find by a Certificate under his Hand, enclosed to me in a Letter from the

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“ two latter ; Post dated *September 20*, as follows,
“ *verbatim.*

“ This is to certify whom it may concern, That
“ when I was at the *Bath*. I heard that *Willi-*
“ *am Penn* was dead, and that he died mad.
“ I live in *King-street*, next Door to the *White*
“ *Horse*, in *Old-Street Square*. Witness my
“ Hand,

Peter Rochfort.

Friend *Pickworth*,

“ **Y**OURS I received, and understanding by
“ the same, you are like to come under some
“ Reflection on account of what you heard con-
“ cerning the Death of *William Penn*, and to take
“ off the same, my Friend *Peter Rochfort* hath a-
“ bove certified, that he heard that he died mad at
“ the *Bath*. And this is likewise to certify whom
“ it may concern, That we whose Names are here
“ underwritten, heard *Peter Rochfort* say, That
“ he heard that *William Penn* died mad, as far
“ as he understands, at the *Bath*: But that he
“ died mad, he is ready to affirm ; and of this
“ we witness our Hands, whose Names are under-
“ written.

Thomas Rigby,
Nathan. Swanson

’Tis evident, that *Peter Rochfort’s* Certificate
has no Relation to the Truth or Falshood of the
Report, but simply to his having heard so, which
might be very true, tho’ the Report it self were
never so false. This is confirm’d by the other two
Persons, who certify, that they heard *Peter Roch-*
fort say that he heard so. So that the Facts may
be, as we have fully prov’d they are, utterly false,

and yet *Pickworth* under no Misinformation, who was only inform'd that *Peter Rochfort* heard so, and consequently his Assertion, that *W. P's Lunacy terminated in Rage and Madnefs before the End of his Days at the Bath, if I ben't misinform'd*, is a Falshood fully fixt upon his own head from the concurrent Testimonies of his own Witnesses.

The trifling Objection he makes to the Credit of my Certifiers, pag. 6, is scarce worth Notice; 'tis this, that they are "manifestly divided in their Opinions concerning the Nature of their said Friend *W. Penn's* Affliction; they telling us, one while, it was a Kind of Apoplectick Fit; then, an Indisposition; soon after, a Palsy; then an Illness; next, a palsical Disorder, &c. directly contrary to all which, they, at last, will have it none of these; but somewhat occasion'd by an Apoplectick Fit, or Fits, preceding his Palsy." In all which there is not the least Inconsistency, since it appears, that he had both *Apoplectick Fits* and a Palsy following, either of which are most certainly an Indisposition, an Illness, or a Disorder. The Certificates therefore are very consistent with each other, and do all fully concur in proving what they were produc'd for, viz. that *W. P.* did not die Mad, nor at the *Bath*.

The next Untruth I charg'd him with was relating to *Richard Claridge*, whom he represented as being convinc'd of the *Quakers* Errors by means of a Book of his, &c. In Confutation of which I shew'd *Claridge's* real Opinion both of him and his Book, by an Extract out of a Regular Diurnal of *R. C's* own Hand Writing, which, Englished, was as follows,

" *H. Pickworth*

“ *H. Pickworth*, moved with Rage and Malice,
“ inveighed against *Friends Principles*, to wit, *The*
“ *Light*, John i 9. and many others.

“ He vindicated his impious Book, intituled, *A*
“ *Charge of Error, Heresy, &c.* which is a most false
“ and most malicious Piece.

AGAIN,

“ *H. Pickworth* visited me at my House, infect-
“ ed with the Poyson of the same Madnefs and En-
“ vy.

“ I exhorted him to exercise Repentance to-
“ wards God and Men, and to throw his aforefaid
“ Book into the Fire.

Upon which I made this Remark “ Can there
“ be the least Degree of probability, that *R. G.*
“ should confess his Errors to a Man of whom he
“ gives such a Character? Or that the Book,
“ which he so describes, should be instrumental to
“ convince him of them. *Pickworth* had certain-
“ ly very good Reason to forbear telling such a *Sto-*
“ *ry* of *Claridge*, while living; who, though
“ long since dead, doth so effectually confute
“ him.”

I put also in the Margin the following Note, viz.
“ The Printer of this Book will direct any Person,
“ that shall desire it, to the Sight of the *Original*,
“ in which are expressly entred the *Year, Month,*
“ and *Day*, here omitted, as Matters *Pickworth*
“ does not deal in.”

Let us now consider the *Defence* he makes: Ha-
ving cited the aforefaid Extract and my Remark
thereon, he proceeds thus, pag. 9.

“ To all which, (with the Year, Month, and
“ Day, when this Extract was written by the
“ said *R. Claridge*, most deceitfully omitted by
“ my Opponent, for Reasons hereafter inserted,
“ under Pretence of their being Matters *Pick-*
“ *worth* doth not deal in; of the Falshood
“ whereof

" whereof, the six several Books I have prin-
 " ted concerning them, will convict him ;) I thus
 " answer ;" And then attempts pag. 9. 10, by a
 railing Declamation against the pretended Deceit
 of the *Quakers*, to divert his Reader from obser-
 ving the Real Deceit and Hypocrisy of his own
 Answer, which is thus, pag. 11. " I most justly
 " concluded, the said Manuscript was not wrote
 " by *Richard Claridge*, since his Conviction of
 " those their Errors I spoke of, (through his im-
 " partial Perusal of *George Keith's* Answer to their
 " great *Barclay's* Apology, and Mr. *Lesley's* De-
 " fences from *George Whitehead's Antidote*, and
 " *Joseph Wyeth's Anguis Flagellatus*, with my Book
 " aforemention'd, then in his Custody when I
 " made my last Visit, about four Months before
 " his Expiration,) as this their Deluder *Besse*, by
 " his Concealment of the Dates of the same, un-
 " der the false Pretence abovemention'd, endea-
 " vours to perswade them : In the Consideration
 " whereof, I (in order to the further Discovery
 " of his Mystery of Iniquity herein) happily ob-
 " taining a Sight of the said Manuscript, at *Besse's*
 " Dwelling-House, some Time in *July* last ; in-
 " stead of four Months, I found the same dated
 " four Years before he died, as I then and there
 " shew'd him, to his no small Shame and Confusi-
 " on, in quoting it in proof that I had wrong'd
 " him in my Testimony of his Acknowledgment
 " of those their Errors, so many Years after it was
 " written."

In this Answer he attempts to impose upon his
 Reader by a most egregious Deception. He char-
 ges me with omitting the Date of *R. Claridge's*
 Manuscript because it was before the Time of the
 Visit he made him ; whereas he had not in his *Nar-*
rative assigned any Time when that Visit was made,
 except in these general Words, *Several Months be-*
fore

fore his Bodily Dissolution. As I perceived he know not the Date of his Visit, I did not then think it my Place to assist him, by giving him that of the Manuscript. The Manuscript pinch't him sorely; for the Contents of it he was not able to gain say, and therefore his only Remedy was to make his Visit differ from that in Point of Time: This he could not do, without danger of being catch't, because he neither knew the Time of the One or the Other: Thus was he reduc'd to a Necessity of coming to my House and asking a Sight of the Manuscript, which I readily and * frankly granted him; I also inform'd him of the Date of it, and, at his Desire, of the Time of *R. Claridge's* Death. Having learnt these, he computed their Distance at * 4 Years, and then presently fixt the Time of his Visit to be just so many Months, for having as he thought gain'd his Point, he forgot to change the Number, the Sameness of which itill remains as a Mark of his Fiction. For 'tis the peculiar Unhappiness of this Kind of People, that they can seldom foresee all the Tracks of Error which tend to discover them.

This is the Real State of the Case, and shews how grossly he would mislead his Readers, when he says, pag. 13. " Thus far Friend *Besse's* Instances out of a pretended Diurnal of their Friend "*Claridge's* wrote four Years before his Decease, " have done nothing towards the Detection of my " Relation of his aforesaid Acknowledgement of " their Errors, but about four Months before his " Expiration."

Whereas

* Tho' he is pleas'd in his canting Way, to say, he happily Obtain'd a Sight of it.

* The Manuscript was Dated the 12th of the 1st Month, 1719, and *R. C.* died on the 28th of the 2d Month, 1723, which is but 3 Years and about 6 Weeks distance.

Whereas he had not mention'd the Term of *four Months* at all in his *Narrative*, but form'd it since in the Manner abovementioned. I am persuaded that neither *Whitehead*, *Wyeth*, *Whiting*, nor even *Besse* himself, all whom he so liberally abuses pag. 10, would have been guilty of such a Thing.

His Exceptions to the Certificate sign'd by me and *Thomas Rhodes* (whom he miscalls *Joseph Rhodes*) are not worth Notice: However, for my Partner, as he calls him, I have this to say, that he is a Man of *unspotted Honesty and Veracity*, a Character I would gladly give *Henry Pickworth*, if I thought he deserv'd it. 'Tis certain, we were both intimately acquainted with *Richard Claridge* to the Hour of his Death, and had far better Opportunities of knowing his Sentiments than 'twas possible for *Pickworth* to have. And we know, that, as he had lived, so he died, in the Profession of the Principles of the People call'd *Quakers*; that he continued Preaching in their Assemblies as long as his bodily Health would permit; that his Testimony among them was well Accepted; and that the Monthly Meeting to which he belonged gave this Character of him after his Decease, viz.

“ His Testimony was Sound and Edifying,
 “ pressing all to Purity and Holiness of Life, that
 “ giving up in faithful Obedience to the Light of
 “ Christ, inwardly Manifested, they might
 “ come to Witness the free and full Remission
 “ of all their Transgressions, through Sanctifi-
 “ cation of the Spirit unto Obedience, and
 “ sprinkling of the Blood of Jesus Christ, the
 “ one Mediator and Advocate with the Fa-
 “ ther, and the Propitiation for the Sins of the
 “ World.

“ Great was his Care and Concern for the Church,
 “ that it might be kept clean from the Spots and
 Pollutions

“ Pollutions of the World : He was a Reprover of
“ Vice and Immorality, without Respect of Per-
“ sons.

“ His Christian Gravity, and judicious So-
“ lidity, temper'd with a natural Affability,
“ and Sweetness of Disposition, render'd his
“ Conversation among his intimate Friends and
“ Acquaintance, very profitable and Delight-
“ ful.

“ His Piety towards God, his Love to his Neigh-
“ bour, the Truth and Justice of his Words and
“ Actions, made him a Light in the World ; and
“ gave forth a Testimony to the Truth, in the
“ Hearts of those, who came not to hear his
“ Preaching thereof.

“ In his own Private Family he was a Living
“ Example of Virtue ; an affectionate Huf-
“ band, a loving Father, a kind and gentle Mas-
“ ter, and frequent and fervent in Supplication to
“ the Lord, for the Preservation of himself and
“ his Household, in the Way of Truth and Righ-
“ teousness.

“ His Charity to the Poor was very Exten-
“ sive, not only to Friends, but others, he be-
“ ing a practical Observer of the Pure and Un-
“ defiled Religion, recommended by the Apost-
“ le James, Ch. i. v. 17. *To Visit the Fa-
“ therless and Widowes in their Affliction. And to
“ keep himself Unspotted from the World.*

“ The Loss of this our Worthy Elder, and
“ of his Eminent Services in the Church, doth
“ sensibly affect us ; but, we Trust, the Great
“ Lord of the Harvest will supply the Place of
“ those faithful Labourers, whom he is pleas'd
“ to remove, by raising up, and Inspiring o-
“ thers, for the carrying on his Work and Ser-
“ vice.

H. Pickworth's Falshoods

The next Thing, which I said he could never prove, was, his bold Assertion, that *R. Claridge was far from giving the least Order to reprint his Works in One Volume, as the Manner of their Preachers has been heretofore.* To this he Answers, pag. 15, That I *most idly insinuate him under an Obligation to prove his own Negative*; as if he were not under as great an Obligation to prove it, as he was to assert it. However, he pretends to prove that it has been *the Manner of their Preachers heretofore* to give such Orders; but how does he prove it? Why truly, he tells us, pag. 15, 16. that he “ was with them in their Quarter-Meeting of Discipline at *Lincoln*, in or about *Anno 1703*. “ when their Preachers, *Collier, Crosby, Richardson, Robertson, Gilliot, and Burton*, amongst others then and there assembled, gave Orders for “ the re-printing and collecting of their deceased “ Friend *John Whitehead's* Works; as their Friend “ *William Penn*, in his Preface thereto, declares, “ hath been the Practice of God's People in all “ Ages.”

His business was to prove that *John Whitehead* gave Orders for Reprinting and Collecting his own Works, which he is so far from doing, that he asserts, how truly I know not, that other Men gave Orders for reprinting the Works of *John Whitehead* deceased. His saying that *W. Penn* in his Preface thereto, declares it has been the Practice of God's People in all Ages to reprint and collect Men's Works after their decease, shews that he understands not what he reads.

His Instance, pag. 16, 17, from the Hand Writing of *G. Fox* which he tells us is *carefully preserv'd in Doctors-Commons*, is also foreign to his Purpose, since it directs not the Reprinting of his Works, but the Collecting of some Manuscripts of his which had not been before Printed.

As

As to *Joseph Clutton's* Certificate, which he charges pag. 20, with Equivocating, Quibbling, and what not, the said *Joseph Clutton* doth condescend to remove all those Objections, by signing another, as follows, viz.

" I did never attempt to interrupt or stop
 " *Richard Claridge* in his Preaching, or Praying,
 " nor did I ever pull him by the Sleeve for that
 " End. *Witness my Hand, the 29th of the 2d*
Month 1734.

JOSEPH CLUTTON

If this will not satisfy him, let him tell us what will. *Joseph Clutton's* demand on him to prove what he said was done before a Numerous Auditory, by the Testimony of some One of them to his Face, was most just and Reasonable. His offer to me to go with him to *Clutton*, I take to be nothing but a meer Evasion of the Proof so reasonably desired: For had I heard him affirm to *Clutton's* Face what I knew he had falsely asserted behind his Back, it could have been a Proof to me of nothing but his own Conscience.

In his 23d Page he cavils at my saying, that I had plainly detected the *Falshood of the most material Facts in his Narrative*; which is very true; for those Facts which had come under the Knowledge and Observation of other People, were certainly more material in order to a Discovery of his Falshood, than such as no Body in the World knew any Thing of but himself.

He tells us in the same Page, that my *inconsistent Certificates in Disproof of W. P's pretended Lunacy*, instead of confuting, rather confirm *Mr. Rochfort's Report of the Truth of it*: Whereas I have before prov'd from his Friend *Rochfort's* Certificate, as himself also lately told me, that he
 never

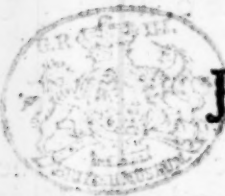
H. Pickworth's Falshoods

never related any Thing concerning the Truth or Falshood of it, but barely that he heard so.

I think I have fully made appear, that *H. P's* pretended Defence is so far from clearing him of the Falshoods he stood charg'd with, that it has fixt and rivetted every one of them upon his own Head, beyond all reasonable Excuse. I have endeavour'd to keep close to the Points in Debate; for which Cause I have not follow'd him in those wild Excursions and impertinent Railleries with which his Defence abounds.

As I am not conscious of doing him the least wrong in this Controversy, I do freely forgive him his manifold Abuses of me: And am really sorry to see a Man of his Years so ill employ'd. That he may pass the Remainder of his Old Age in a serious Reflection on his past Conduct, come to a Sight and Sense of his Errors, witness Repentance to the Acknowledgment of the Truth, and a Restoration from his long Apostacy, and at length go down to his Grave in Peace, is the sincere Desire of

His Real Friend,



JOSEPH BESSE.

F I N I S.

ERRATA:

PAG. 114. l. 8. *for* first, *r.* former. p. 158.
l. 6. *for* the, *r.* their.

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